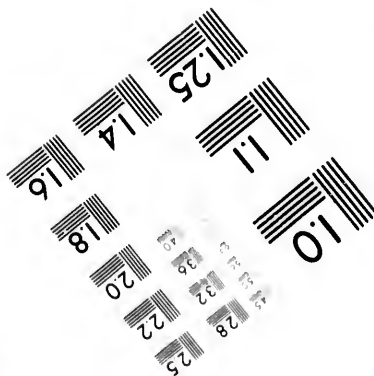
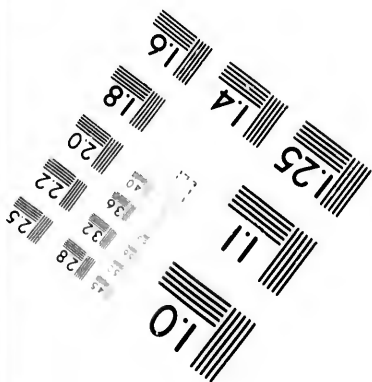
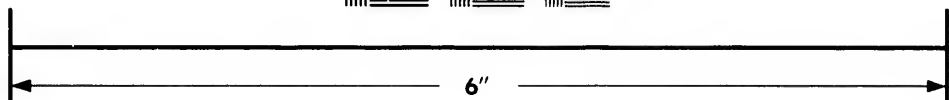
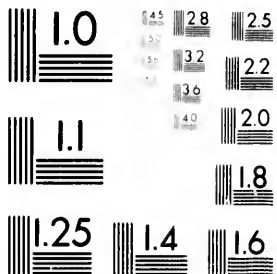


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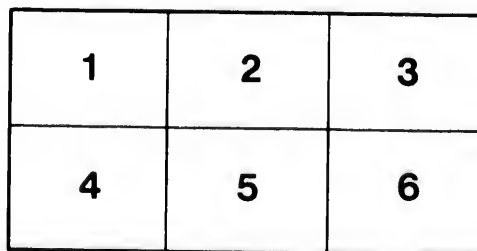
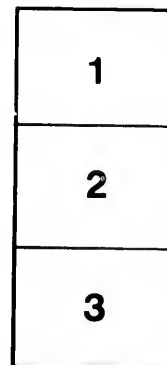
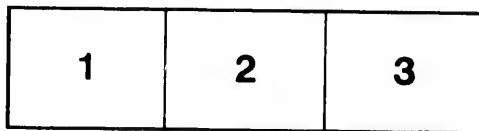
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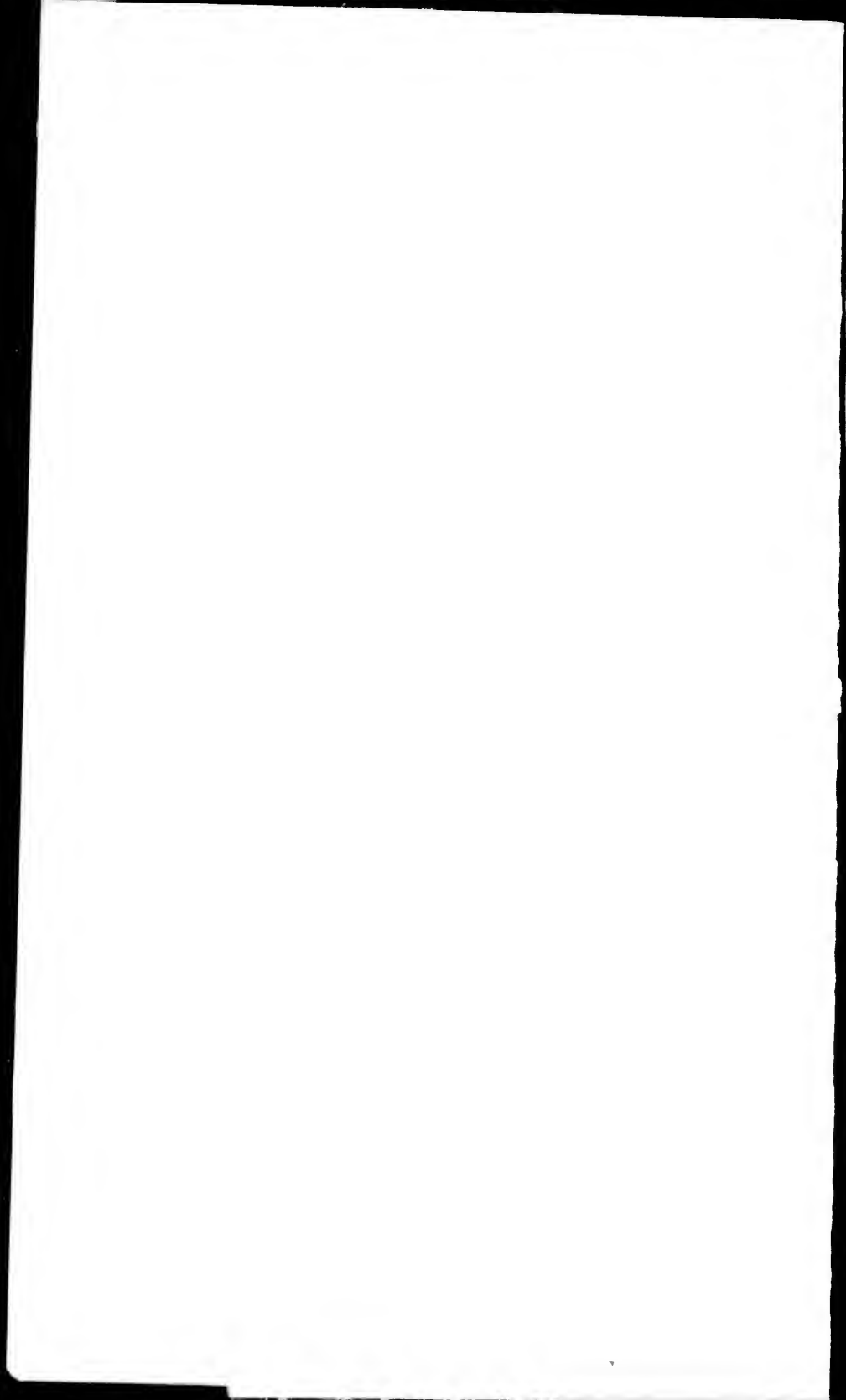
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The 

Language of the  
Mississagas  
OF SKÜGOG.

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BY  
A. F. CHAMBERLAIN.

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THE LANGUAGE  
OF THE  
Mississaga Indians  
OF SKŪGOG.

*A Contribution to the Linguistics of the Algonkian  
Tribes of Canada.*

BY

ALEXANDER FRANCIS CHAMBERLAIN, M.A.,  
LATE FELLOW IN MODERN LANGUAGES IN UNIVERSITY COLLEGE, TORONTO;  
FELLOW IN ANTHROPOLOGY IN CLARK UNIVERSITY, WORCESTER,  
MASS.; FELLOW OF THE AMERICAN ASSOCIATION FOR  
THE ADVANCEMENT OF SCIENCE.

*"Language is a solemn thing; it grows out of life—out  
of its agonies and ecstasies, its wants and its weariness.  
Every language is a temple, in which the soul of those who  
speak it is enshrined."*

—OLIVER WENDELL HOLMES.

Approved as a Thesis for the Degree of Doctor of Philosophy in  
Anthropology at Clark University.  
*June 12, 1891.*

F. BOAS.

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TO HIS PARENTS  
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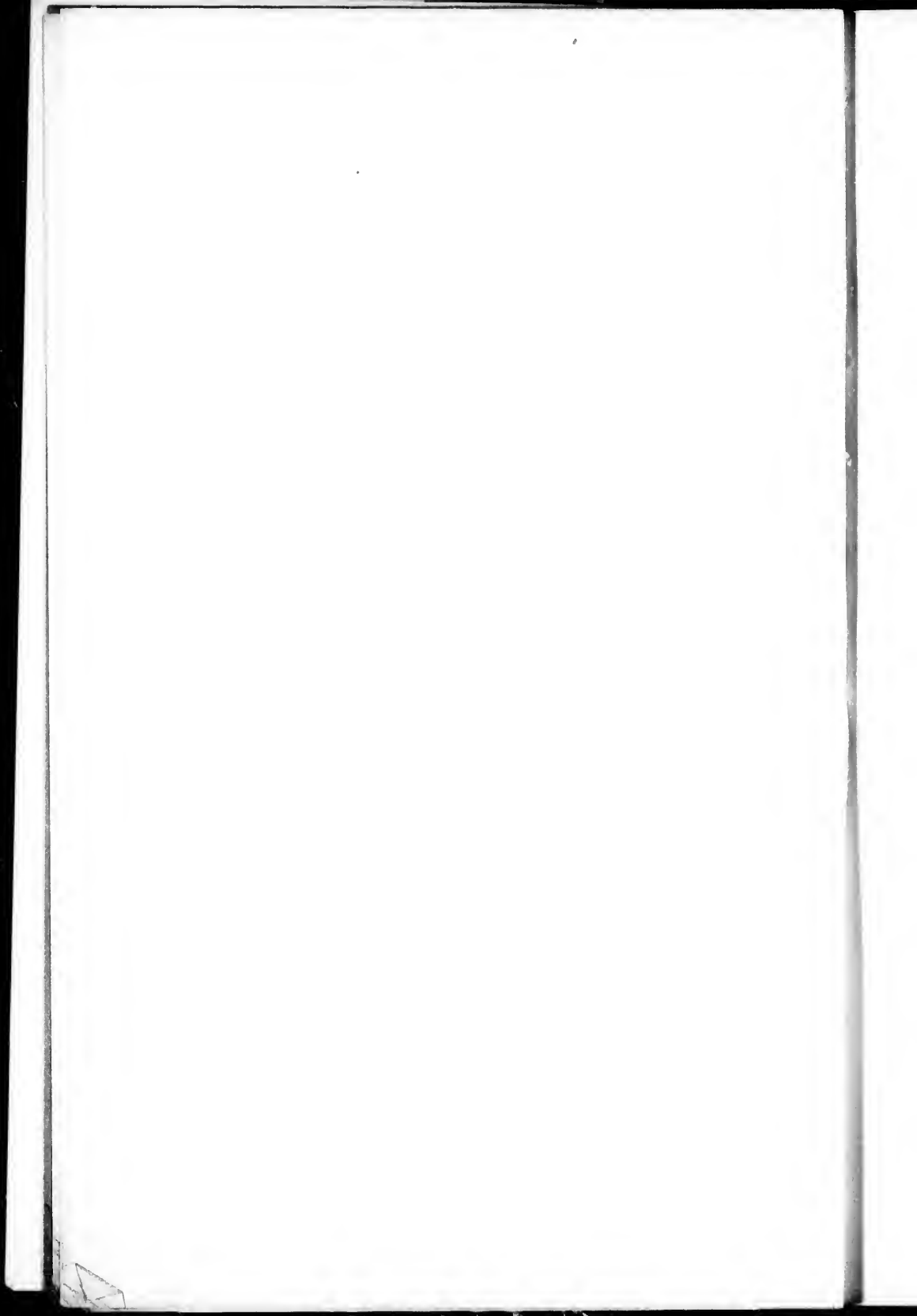
## PREFACE.

In his essay on "American Languages, and Why we Should Study Them," Dr. D. G. Brinton has so ably pleaded their cause, that this attempt at the study of one of the Algonkian dialects needs scarce an excuse, except for the failings it may possess. It is intended to form part of a more ambitious undertaking—"The History of the Mississagas"—on which the writer has been for some years past engaged, and which he hopes before long to publish.

The writer begs to acknowledge his indebtedness to Auzozhay, Nāwī-gfēkōkē, Osāwānemīkī, and other Mississagas, who have contributed to preserve what little is herein contained of the speech and legends of their people.

He also desires to take this opportunity of thanking, for many favors shown him in the past, Mr. James Bain, Jr., Chief Librarian of the Public Library, Toronto, and Mr. J. C. Pilling, of the Bureau of Ethnology, Washington, D. C. To the former he wishes to express his appreciation of his kindness in permitting him to take a copy of the Toronto Mississaga MS., and to the latter he desires to return thanks for the very kind manner in which he placed at the disposal of the writer the proof-sheets of that portion of his "Algonkian Bibliography," now in press, before publication. The writer desires also to testify to the kindly interest taken in the labors of fellow-investigators, by Dr. Brinton, whose works have been a fertile source of inspiration, and to thank Sir Daniel Wilson, President of Toronto University, and Dr. Franz Boas, of Clark University, for the encouragement they have afforded him in the study of American peoples and languages.

Submitted as a thesis for the degree of Doctor of Philosophy in the Department of Anthropology in Clark University, Worcester, Mass.



# THE LANGUAGE

OF THE

## MISSISSAGA INDIANS OF SKÜGOG.

The name "Mississaga," which is also preserved in many place-names in the Province of Ontario, takes us back to the Indians who, as early as the year 1648, are described as dwelling around the mouth of the river "Mississagué." At that comparatively early period they are noticed as distinct from the Saulteurs, Outchibous, Nonquets, Marameg, Achilyouans and Amikouas, all Algonkian tribes of the northern shores of Lakes Huron and Superior (see *Rel. des Jésuites*, 1648, p. 62; 1670-71, pp. 25, 31).

In common with other lake tribes the Mississagas seem to have suffered much from the incursions of the warlike Iroquois, who made themselves the terror of the Algonkians of that region. During the early years of the eighteenth century they advanced gradually eastward and southward, taking possession of much of what is now the Province of Ontario, not, however, without many a fierce and bloody fight with their hereditary foes, the savage Iroquois. And tradition points out as the battle-ground of these two great and typical American races spot upon spot between the Thousand Islands and the waters of Lake Huron. Their chief settlements in Ontario were on the banks of the River Credit, near York (now Toronto), and on the islands and shores of the Bay of Quinte. From these, as the European colonists advanced, they gradually retreated, being located by the Government on land specially reserved for them in various parts of the country (see *Journ. of Amer. Folk-Lore*, Vol. i, p. 150).

As is evident from the *Journal* of the Rev. Peter Jones, the Mississagas were acquainted with the advantages of Skügog island, and some of them dwelt there, long before the establishment of the Indian reservation by the Government. Under date of May 5, 1827, he records a visit to the "Indians about Schoogog Lake," and relates how they destroyed two barrels of whisky which had been brought amongst them by the traders; and, in December of the same year, he mentions receiving "a pleasing account of the Christian deportment of these Indians." In April, 1828, he describes the encampment of some one hundred Indians "about a mile and a half from Schoogog Lake," and mentions the fact that "the Schoogog Indians have no reserves of lands, and are consequently wholly

dependent on Government or some benevolent Society for a grant. Now, instead of Government applying to the original proprietors of the soil for land, they (the natives) have to pray to their great father the King for a place to lay their bones in." The success of the school that had been established, and the desire of the Indian women "to be instructed in the habits of the white women," together with the good results from the services in the "bass-wood chapel," are referred to. In 1829 a new log school-house was built, and we are informed also that "the number of Indians here, old and young, is 150. They occupy nine bark wigwams. The fire is made in the centre and the families sit or lie around it. Each person occupies his or her place without the intrusion of the other members of the lodge." In after years it would appear that the Indians around Skūgog Lake gradually merged themselves with the other bands of Mississagas and Otcīpwē (see Jones' *Journal*, pp. 81, 145, 254, 285, etc.) at Mud Lake and Lake Simcoe. So these are not the Indians considered in this essay.

At Balsam Lake, in the township of Bexley, Victoria county, Ontario, for a number of years previous to 1843, there had been living a small band of Mississagas on a Government reservation of some 1200 acres, only 200 of which, however, were under cultivation. At that time we learn of them "their village contains twelve houses, a barn and a commodious school-house, in which divine service is performed by a resident Methodist missionary. But within the present year (1843) these Indians, having become dissatisfied with the climate and the quality of the land at the Balsam Lake, have purchased six hundred acres on the banks of Lake Scugog, to be paid out of their share of their annuity, and are making preparations for removing from their former settlement. Their improvements will be sold for their benefit. Their reason for removing evinces their desire to advance in the pursuit of agriculture" (Chief Crane, in Copway, *Life*, p. 213). In 1844, at the period of their removal to Skūgog Island, the Balsam Lake Mississagas numbered 96. From the *Census of Canada* we learn that in 1857-8 they numbered but 61, of whom 12 were of school age. At this time their property consisted of eight log houses and a school-house. By 1880 the tribe had decreased in numbers to 42, and the following report is made by the Indian agent: "The chief and one or two other families are industrious and cultivate land and raise fair crops. Several members are addicted to drunkenness and live in idleness. There is no school-house on the reserve [the former one not having been replaced]. The tribe ought to be removed to Rice or Mud Lake" (*Rep. of Supt. of Ind. Affairs*, 1880).

In 1884 the agent reports: "The number of the tribe is 43, an increase of two. Of the 800 acres possessed by the Indians, some 400 are leased to white men for the benefit of the tribe. Of the remaining 400 some 340 are cleared, of which about 250 are in a fair state of cultivation." Since this time the tribe has remained practically stationary as regards population and progress.

The information contained in the following pages was procured by the writer during a prolonged visit to the island in August, 1888, and has been added to by subsequent inquiries.

The Mississagas of Skūgog live upon Skūgog Island, about a mile from the post-office of Skūgog. The island, now connected by a causeway with the southern shore of the lake, lies opposite the town of Port Perry, in the county of Ontario. From that town the Indian village can be reached by a drive of some eight miles along a road which runs along the central elevated ridge of the island, and gives one a fine view of Port Perry and the surrounding district. The only landing place, as one approaches it by water, is in a sort of marsh where the boats belonging to the Indians are stowed away. At the time of the writer's visit some four or five canoes were lying about, of which all but one were hollowed out of logs, the edges being about half an inch thick and the work done rather neatly. The other was the style of canoe used now by white men and probably had been procured from the latter. The paddles were not in the boats but lay under the trees in front of the owners' houses.

By means of a winding path of about an eighth of a mile the village, situated on the higher ground, is reached. It consists of nine log houses and one frame dwelling stretched along the north side of the road at unequal distances from it and from one another. Between the houses, and back of them, are the farmlands of the Indians, and around them a few fruit-trees, berry-bushes, etc. The first house reached on coming from Port Perry by the road is that of Mr. Marsden (Osāwānīmī'kī), an intelligent Indian who had formerly been a school-teacher amongst his people. His family were very bright-looking and attentive. The next is that of John Bolin (O'gimābinē'cī) and his wife Susan (Nāwīgēkōkē); the latter has the reputation of being the most intelligent woman in the tribe and the former is a nephew of Nō'gen, the Mud Lake Indian chief whom Mrs. Moodie has noticed in her *Roughing It in the Bush*. Farther on are the houses of McCew, Marsden, Jr., and Elliott, who claims to be the oldest settler on the island. At the other end of the village live Isaac Johnson (whose farm is considered the best), Chief Johnson, and his brother Chauncey, who seems to be really the ruling spirit of the tribe.

The Indian land, consisting of some 400 acres, has somewhat the shape of a V, the houses occupying the broad part. Some of the land across the road, which belongs to the Indians, is leased to white men, as indeed is some of the rest also. The white men would fain possess all the Indians' land, as it is said to be excellent. That the Skūgog Indians have not made the best of farmers, a glance at their fields and crops suffices to show. The thistles, weeds, and other evidences of inattention to proper methods of cultivation were but too visible. Still, the farms of Isaac Johnson and John Bolin are not by any means to be despised. There did not seem to be any dividing fences between the lots, or even between the various crops. Back of the cultivated land is the common pasture, where graze the live stock belonging to the village. John Bolin, on the



occasion of the writer's first visit to his house, was engaged in forging a new point for a tooth belonging to his reaping machine, which lay in the very good-looking barn \* which stands upon his farm. His wife was delighted when shown how to work properly the sewing-machine which she had received from the Dominion Government. Of all the houses visited that of the Bolins was perhaps the neatest and most attractive.

The first visit paid was to the house of Chief Johnson, who was absent at the time. There were present his wife (an aged woman), his niece, three girls, aged seventeen, thirteen, seven respectively, and a boy of fourteen. From the chief's wife not much information was obtained, as she spoke nothing but Indian, as did also the young squaws. From the niece of Chief Johnson, however, a considerable vocabulary was obtained, together with items of a general character. From Mrs. Susan Bolin, who was next visited, the most valuable information, consisting of lists of words, songs, legends, folk-lore, and notes of the history, habits, etc., of her people, was obtained. John Bolin and Mr. Marsden also helped with the vocabulary. Mr. Marsden said that his people had lived upon the island for over fifty years, and Mrs. Bolin made the following statement: "The Indians have been acquainted with Skūgog Island for over a hundred years. My grandfather, who died when he was about eighty, told me of it. At first there were only two settlers, who were brothers-in-law. One was named Gwingwic, and belonged to the wā'bigēn (clay) ōdō'dēm (totem); the other was Nikā (wild-geese) of the atk (elk) totem. They came to the mouth of the Lindsay river in search of game, and finding plenty on the island, settled upon it, and some of their descendants still live there."

In 1828 we find Rev. Peter Jones mentioning as present at the meeting in the chapel at Skūgog: "John Goose, aged forty, Sarah, his wife, aged thirty-five;" "Sally Queenguish, aged five months;" "Peter Queenguish, aged one year, son of widow Queenguish." There is also mention of Brother C. Goose, an Indian exhorter, in the same year. Mrs. Bolin has been married twice; her first husband's name was Goose, and she is still called familiarly "Mrs. Goose."

Other than the descendants of the two men above mentioned, the people at Skūgog, as already stated, chiefly came from Balsam Lake. The chief and his brother are from there. Mrs. Isaac Johnson is of the Chippeways of Rama. Mrs. Bolin's husband, John, belonged to the tribe at Mud Lake. She says that her grandfather told her that a few of the Skūgog tribe were the descendants of some Indians who came from the United States, possibly from Long Island (?). Her first husband and herself were probably originally of the Mud Lake stock. She spent the early years of her life amongst the French traders around Lake Simcoe, there obtaining the knowledge of that language which (beside a very good acquaintance with English) she possesses. She stated that she

\* An engraving of this barn is to be found at p. 209 of Rev. E. R. Young's *By Canoe and Dog Train among the Creé and Saulteaux Indians*, Toronto, 1890.

knew Mrs. Moodie quite well, and had often camped on the Moodie farm when a child. She remembered "Handsome Jack," her husband's uncle, and had heard of the frog-eating story told of him by Mrs. Moodie. Mrs. Bolin claims to be over sixty-five years of age, and the people around have many stories to tell of her activity. She is said to have walked over 100 miles from a farm in Muskoka to Skūgog, driving two cattle before her. She has had three children, one of whom only is now living. Her memory is very good, and her knowledge of the history of her people considerable. She can speak English, French and her mother-tongue, and can read but not write. The information obtained from her was procured with great care and discrimination, and its accuracy may be relied upon.

The Indians at Skūgog are all, nominally at least, Christians, and a large proportion of them habitually attend the village church, which is served generally from the Port Perry Methodist Church, the Indians belonging to that religious persuasion.

The chief of the Skūgog Mississagas, at the time of their settlement in 1844, was named Crane. The latter died about twenty-seven years ago, and Chief Johnson, the present head of the tribe, is his successor, who will doubtless leave the office to his brother, who is now in reality the leading spirit of the settlement (see also *Journal of Amer. Folk-Lore*, i, 150-160).

The general character of the language of the Mississagas of Skūgog may be described under the following heads :

#### I. PHONETICS.

The vowel sounds of the Mississagas are :

a	as in English <i>hard</i> .
ā	" " <i>father</i> .
à	" " <i>law</i> .
e	" " <i>pen</i> .
ě	" " <i>fresh</i> (but more strongly uttered).
ē	" " <i>there</i> .
i	" " <i>pin</i> .
ī	" " <i>pique</i> .
o	" " <i>not</i> .
ō	" " <i>note</i> .
u	" " <i>luck</i> .
ū	like oo in English <i>boor</i> .
ɛ	between the u in <i>run</i> and the final vowel of German <i>luben</i> or English <i>flower</i> .
āñ	as in the New England <i>cow</i> .
īñ	as in English <i>new</i> (not nū).

In his *Otchippee Grammar* (p. 2) Bishop Baraga makes the following

statement: "There are only four vowels in the Otchipwe language, namely, *a, e, i, o*. This language has no *u*. These letters have invariably the same sounds: *a* as in *father*, *e* as in *met*, *i* as in *pin*, *o* as in *note*. And there are no exceptions."

These remarks, it is quite evident, cannot apply to the Mississaga, which certainly does possess a *u* and other vowel sounds not recognized by Baraga, although they are by Wilson.

The consonantal sounds are :

k	as in English	<i>king</i> .
g	" "	<i>go</i> .
c	as sh in	" <i>shine</i> .
j	as j in French	<i>jour</i> .
te	as ch in English	<i>church</i> .
dj	as j in English	<i>judge</i> .
t	as in English	<i>ton</i> .
d	" "	<i>do</i> .
s	" "	<i>son</i> .
z	" "	<i>zone</i> .
p	as in English	<i>pin</i> .
b	" "	<i>but</i> .
v	" "	<i>vor</i> .
m	as in English	<i>man</i> .
n	" "	<i>no</i> .
ng	" "	<i>sing</i> .
y	as in English	<i>ye</i> .
w	" "	<i>win</i> .

On the whole, the consonantal sounds of the Mississaga seem to agree better with those of Cuog's Nipissing than with those of Baraga's Otcípwč.

*Consonants* : p, b, v ; m, w ; d, t ; n ; ng ; g, k ; s, te (as *ch* in English *church*), c (as *sh* in English *show*), z (as in English *zone*), j (as in French *jour*), dj (as *j* in English *judge*), y (as in English *year*).

## II. PRONUNCIATION.

The exact reproduction of the actual pronunciation of many of the American Indians is a matter of considerable difficulty. Even where the vowel and consonantal sounds are comparatively simple, a variation in the utterance of the same word by the same individual on different occasions has been frequently noticed, and certain letters fail to be clearly distinguished from certain others. These facts the writer had repeatedly called to his attention while at Skūgog. The principal substitutions were as follows :

*Vowels.*

E = a, o, e, i, u.

ě = e, ē.

ã = a, ā.

ī = ē, i.

a = o.

ũ = ō.

Reference to the vocabulary will show that these substitutions occur very frequently, and the fact of their existence has been noted by Baraga, Cuoq and Wilson as regards Otcǐpwē and Nipissing.

*Consonants.*

b = p.

d = t.

g = k.

n = nn.

s = s-s, z.

c = tc = j = dj = s.

y = i.

w = ũ.

n-g = ng-g.

The consonantal substitutions are more far-reaching than the vocalic, and there seems to be a tendency to sound a letter as *b, t, k*, when final, and as *p, d, g* when between vowels, or *vice versa*. This fact can be seen from a glance at the vocabulary, and has been already noted by Baraga, and seems more thoroughgoing in his dialect of the Otcǐpwē than it is in Mississaga.

A few examples may be given to illustrate these vowel and consonant substitutions :

Alder = Etō'p ; Etō'b.

And = tee ; de.e.

Animal = awě'ssi ; awě'si.

Berry = mīn ; mīn.

Child = ā'bīnō'djī ; ā'pīnō'teī.

God = kǐteī mánitū (or mánitū).

God = kǐteī me'nīdū.

God = gǐcemmánitū.

Great = kǐteē ; gǐteī ; kī'teē ; gǐteē.

I = nīn ; nūn ; nēn.

Stick = mǐtǐg ; mǐtǐk.

Wildcat = pǐjū ; pǐcū.

## III. ACCENT AND SYLLABIFICATION.

The state of our knowledge of Algonkian languages, with respect to these two particulars, is very imperfect. From the writer's own observation, he is inclined to regard both of these as subject to not a little variation, seemingly at the caprice of the speaker. That the accent should be upon the root in the case of dissyllables seems reasonably to be expected, but this is by no means always the case. Nor does there appear to be any

absolute rule for the accentuation of polysyllables. The real character of the division of the words into syllables is indicated as far as possible by the phonetic alphabet which the writer has used, but it by no means follows that he has recorded the words in the exact way in which all (or, perhaps, even most) of the Indians would pronounce them. In perhaps the majority of dissyllables the stress is so evenly distributed that there is practically no accent, and, in like manner, a long word may be so uttered that only one clearly marked accent can be detected.

#### IV. GRAMMAR AND SYNTAX.

With respect to these, the Mississaga corresponds very close'y to the Otcépwé and Nipissing, and its fundamental principles, being those common to these and other Algonkian dialects, need no special discussion here, as the vocabulary is self-explanatory.

#### V. VOCABULARY.

The words in the vocabulary obtained at Skūgog correspond in general to those of the Nipissing and Otcépwé, but there are not a few which differ from these and may be held to be, in part, marks of a separate dialect.

As examples of words which do not admit of a ready explanation upon comparison with Otcépwé or Nipissing, the following may be cited :

Pániskágwé, always.	Kwatád, log.
Atéígen, crayon.	Aibi'genüb, mother.
Wésúngū, elm bark.	Gebié'nwés, mother.
Násákwénigen, gate.	Sasi'nibicing, swallow.
Sá'kitog, wick.	

In quite a number of instances the Skūgog Mississaga, in the case of derivative nouns, seems to prefer a longer form, or often a shorter, than the Nipissing or Otcépwé. Thus :

<i>English.</i>	<i>Skūgog Mississaga.</i>	<i>Nipissing.</i>	<i>Otcépwé.</i>
Chimney,	pō'towádjikén,	potowagan,	hodowân.
Earring,	nábicábicén,	nabiceon,	nabishebison.
Roof,	ōpúkwen,	apakwan,	apakódjigan.

Sometimes a Skūgog word will receive a better explanation when the corresponding word in the Toronto MS. is adduced. For example, the Nipissing mewija (Otcépwé mēwija, mēwinja) does not resemble the Skūgog word for "ago," mé'nwicé, so much as does the menouizac ("formerly") of the Toronto MS. And in several instances in which the Skūgog vocabulary disagrees with Nipissing and Otcépwé the disagreement is confirmed by the Toronto MS. For other points reference must be had to the discussions of the various words in the vocabulary itself.

There are many questions bound up with what may be termed the psychology of language, which the writer has had occasion to examine in connection with his investigations amongst the Mississagas. The principal are the following :

*A. Onomatopœia.*—The part which onomatopœia plays in the origin and development of language has been much discussed. The words to which an onomatopœic origin can be assigned, in the language of the Mississagas of Skūgog, are not so numerous as one might at first be led to suppose. But the vocabulary does not contain a very large percentage of those words for which such an origin might be suspected. The principal onomatopœic words are :

Dindž'sī, jay.

Kákakī', raven.

Cicīp, duck.

Kōkōkō, screech-owl.

Cicīgwē, rattlesnake.

In connection with onomatopœias the remarks of Sir Daniel Wilson (*Preh. Man*, ii, p. 365) are worthy of careful attention, in that they serve to illustrate how the very same sound may be interpreted differently by different minds.

*B. Enantiosemita.*—The theory advanced by Dr. Carl Abel regarding the "Gegensinn der Urworte," or the denoting by primitive man of the "A." and the "not-A," by the same word, has gained considerable currency, and should receive, especially in America, a searching investigation. The vocabulary of the Mississaga does not show, as far as the writer is able to perceive, traces of this primitive combinatory process, nor does his examination of the various Algonkian languages lead him to believe that it prevails to any appreciable extent in the strict sense of the term.

*C.*—The same may be said of the theory put forward by the distinguished psychologist, Prof. Wundt, who seems inclined to maintain that the words referring to things or actions in the immediate environment of the speaker, required less muscular action, and were consequently shorter than those which related to more distant objects or actions.

*D. Onomatology, Senatology, etc.*—The investigation of the real meaning and primitive signification of names (both proper and common) in the Algonkian languages is a subject to which the writer has devoted some little attention, and as the words are fully discussed with regard to these in the vocabulary it is necessary only to make a few general remarks here. The peculiar nature of the American names of animals, etc., is too well known to need illustration at any great length. A few examples of the various classes may be given :

1. Proper name of man : Ō'gimābinē'e, "chief bird."

Proper name of woman : Nāwīgēkōkō, "sun in centre of sky."

## 2. Names of natural phenomena :

Rainbow,	ōtegwā'nībī'isen,	"he covers the rain."
Milky way,	nā'mēpakwē'bikemfōwet,	"the sturgeon stirs up the lake of heaven with his nose and makes the water 'rily.'"
Eclipse,	nībō' kī'zis,	"dead sun."
Moon,	dē'bī kī'zis,	"night sun."

## 3. Names applied to other peoples :

Iroquois,	nā'tōwē,	"snake."
American,	kītcī mō'kōmen,	"big knife."

## 4. Names of places :

Lake Simcoe,	ecūnīong,	"place of calling."
Lake Superior,	ōtēpwē kītcīgā'ming,	"big water of the Otcēpwē."

## 5. Names of seasons, days, etc. :

Spring,	mīnō'kemī,	"good water."
Sunday,	ānimī'ē gī'cikēt,	"worship day."

## 6. Names of parts of the body :

Toes,	nī'biāókwenīseten,	"they run in rotation" (?).
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## 7. Names of indigenous animals, birds, insects, fish, etc. :

Rabbit,	wāpūs,	"the little white one."
Insect,	mānitōc,	"petty deity."
Minnow,	gīgō'sens,	"little fish."
Moose,	mōns,	"the eater" (?).
Pike,	kīnō'ncē,	"the pointed or long" (?).
Raccoon,	āssīben,	"the oyster eater."
Swan,	wābī'sī,	"the white bird."

## 8. Names of indigenous trees, plants, etc. :

Ash (black),	wīsā'gek,	"it is bitter."
Bulrush,	enōkenēck,	"mat plant."
Corn,	mēndāmin,	"grain of mysterious origin."
Cranberry,	meskégamin,	"marsh fruit."
Currants(wild),	amī'kōminúk,	"beaver berries."
Maple,	ānīnā'tik,	"the tree."
Strawberry,	ōtē'min,	"heart fruit."

## 9. Names of implements, etc. :

Axe,	wakākwet,	"crooked stick."
Chisel,	ēcken,	"horn."

Hammer,	pekī'ŭgen,	"the striker."
Shot,	ē'cibānwins,	"little duck ball."
10. Words relating to abstractions and conditions of mind, feeling, etc.:		
Deaf,	kā'kībī'ēi,	"the ears are stopped."
Glad, I am,	ninbāpīnāndem,	"I laugh in my thoughts."
Heaven,	i'epeming,	"on high."
11. Names of animals, etc., introduced by the European settlers:		
Horse,	papā'djikōgēēi,	"it has one hoof."
Cat,	kādjekens,	"little glutton."
12. Names of non-indigenous fruits, plants:		
Carrot,	ōsā'wetei's,	"yellow turnip."
Oats,	papā'djikōkō'ēimī'djin,	"horse food."
Wheat,	pukwē'cikenéek,	"bread herb."
13. Names of articles of dress, food, etc., introduced by the whites:		
Bead,	mānitū'minis,	"seed of mysterious origin."
Blanket,	wāpō'īā'yen,	"white skin."
Cloth,	mānitōwā'gin,	"mysterious skin."
Bread,	pekwē'cīgen,	"that from which pieces are cut off."
Shirt,	pepékewō'ien,	"thin skin."

Many analogies of thought between the Mississaga and languages of the Old World might be pointed out, as in the case of the words for "gooseberry" and "cranberry," to say nothing of others less apparent. The Indian in nicknaming his wife Omintemū'enie, "his bad old woman," trenches upon a ground familiar to students of European linguistics. The examples of name-giving, contained in the vocabulary of the Skūgog Mississagas, fully justify the encomiums passed upon that characteristic of many American languages by distinguished students of philology at home and abroad.

*E. Word-Forming and Composition.*—The facility with which words are formed and combined in the Algonkian languages is easily seen from a glance at a text or a vocabulary. The method of procedure varies from the simple juxtaposition of words, as in German, English, or Chinese, to complicated agglutination and word decapitation. The use of certain suffixes, such as -ken, -gen (instrumental) and -win (abstract quality), is very extensive. A peculiarity of the Mississaga, and of other than Algonkian languages of America, is the possession of large numbers of radical suffixes and affixes, *i. e.*, roots which have no independent existence as words, but take the place of the real words in composition. In some few cases the real words and the radical affixes are the same or are closely related; these radical suffixes are often subject to loss of a portion



of their letters. Another peculiarity of the language is the fact that certain words, the names of the parts of the body, for example, must always be accompanied by the pronominal prefix. The importance of this last characteristic is dwelt upon by Prof. Max Müller (*Natural Religion*, 1888, pp. 314, 315), who cites an interesting fact regarding the Mohawk language to illustrate his point.

In some of the Algonkian languages, more so in Nipissing than in Mississauga, there seems to be at the present day a marked tendency towards the use of diminutives, especially in animal names, the older and shorter word being dropped. The following examples will serve to illustrate the foregoing remarks :

*A Composition and Word Formation.—*

1. Simple juxtaposition : Otē'mīn (his heart fruit) = strawberry.  
Amō pī'mitē (bee grease) = bee's-wax.  
Osā'wē pinē'ēi (it is yellow bird) = canary.  
Ma'nitū' minis (mysterious seed) = bead.  
Kitei mánitū (great spirit) = God.
2. With Bindevocal : Mēskēgamīn (marsh fruit) = cranberry.  
Amīkōmīn (beaver berry) = wild currant.
3. With Elision of part of components :  
Anī'niēip (*the* duck) = black duck.  
Osācō'nīē (yellow money) = gold.  
Mī'tikwā'kesin (wood shoe) = shoe.

*B. Composition with Radical Suffixes.—*Some of the principal of these radical suffixes and affixes, whose use is illustrated in the Mississauga vocabulary, are :

-mie,	tree shrub ;	wīkō'pimic,	bass-wood tree.
īā'yēn,	skin, fur ;	wāpō'īāyēn,	blanket.
-sek,	manufactured wood ;	napākisek,	board.
-eck,	plant, herb ;	enókēneck,	bulrush.
-ēi, sī,	bird, flying creature ;	wāwātasī',	firefly.
-ā'tik, wā'tik,	plant, stem ;	mēskegwā'tik,	tamarack.
-wak,	hundred ;	ningō'twak,	one hundred.
-(w)ābō,	liquid ;	iekū'tēwā'bō.	whisky.
-kēmī,	water (body of) ;	mīnō'kēmī,	springtime.

Other examples might be cited, but, for instances of the more complicated word-building, reference may be made to the words *ear-ring*, *horse*, *king-fisher*, *lamp*, *looking-glass*, *milky way*, *rainbow*, *toes*. Some of these radical suffixes have a very distant resemblance to the radical words in use to denote the same idea, and a certain number of radical words agree exactly with the suffixes, but the greater number have no independent existence. There is no possible connection, for example, between the radical nīpī, "water," and the radical suffixes -kēmī and (w)ā'bō. But

our knowledge of the whole field of Algonkian linguistics is not such as to enable us to speak with certainty regarding the ultimate origin of these radical suffixes.

C. The very wide use and extended signification of the suffix *-gen*, *-ken* is seen from the following examples :

Bell, <i>gītōtā'ken</i> .	Hammer, <i>pekī'tigen</i> .
Book, <i>māsīnā'igen</i> .	Marsh, <i>tōtō'gen</i> .
Bread, <i>pekwē'eigen</i> .	Plate, <i>ōnā'gen</i> .
Crayon, <i>atcēigen</i> .	Pipe, <i>ōpwā'gen</i> .
Gun, <i>packī'siken</i> .	Torch, <i>wawā'gen</i> .

D. The following will serve to illustrate the formation of diminutives and deterioratives :

Calf,	<i>pī'djīkins</i> ;	from	<i>pī'djīkī</i> ,	cow.
Clam,	<i>es(s)ens</i> ;	"	<i>es</i> ,	oyster.
Creek,	<i>sī'bie</i> ;	"	<i>sī'pī</i> ,	river.
Dog,	<i>ánīmū'e</i> ;	"	[ <i>ánim</i> ,	dog], radical obsolete.
Girl,	<i>ekwā'sens</i> ;	"	<i>ekwā</i> ,	woman.
Gull (young),	<i>gāyóckons</i> ;	"	<i>gāyóck</i> ,	gull.
Insect,	<i>mánitōc</i> ;	"	<i>mánitō</i> ,	spirit.
Minnow,	<i>gīgō'sens</i> ;	"	[ <i>gīgō</i> ,	fish], radical obsolescent.

While, as a rule, the order of the components of a word appears to be the same in Mississaga, Otcipwē, Nipissing, etc., still there are some cases of difference. For example :

English.	Mississaga.	Otcipwē.	Cree.
End of the earth,	<i>ākī kīckog</i> ,	<i>gi-ickwa-akiwan</i> .	
Egg-shell,	<i>ōkē'nawē</i> (its bone egg),		<i>wāwi-oskan</i> (egg its bone).

As a curious instance of the way in which the Indians coin words, and of the strange combinations which might occur in the vocabularies of those who are not at all acquainted with the language which they record, the writer wishes to mention the following experience of his own. While at Skūgog he happened to ask an Indian what the Mississaga word for "honey-comb" was, and he received the astonishing answer: *āmō pīnókwen*, *i.e.*, "bee comb," and a further question elicited the equally remarkable *āmō sīšibákwet pīnókwen*, "bee sugar comb." This is worth record as a *jeu d'esprit sauvage*. No doubt this enterprising Indian could have accomplished much more in the same line.

The influence of French and English upon the Algonkian languages may be estimated from the following loan-words in the Mississaga :

<i>ōmū'atē</i> ,	bottle,	=	French, <i>bouteille</i> (?)
<i>bētn</i> ,	button,	=	English, <i>button</i> .
<i>cāgenoc</i> ,	Englishman,	=	French, <i>anglais</i> (?)
<i>nā'panē</i> ,	flour,	=	" <i>la farine</i> .

mūcwē,	handkerchief, =	French, <i>mouchoir</i> (in Can. Fr. mūcwēr).
sēnīpēn,	ribbon, =	" <i>du ruban</i> (?).
kōkū'e,	hog, =	" <i>cochon</i> (?).

The change of accent in certain other words may perhaps be ascribed to European influence.

The only other loan-word occurring in the vocabulary is ōwictō'iyā, "blacksmith," which is of Iroquois origin.

While they are not in all cases to be regarded as the source of the words introduced into the English language in America, reference may be had to the Mississaga and cognate dialects for the explanation of the etymologies of the following :

Manito, manitou,	see	mānitū,	spirit.
Maskinonge,	"	máskínō'ncē,	maskinonge.
Moccasin,	"	ōmēkesin,	his shoe.
Moose,	"	mōns,	moose.
Mowkawk,	"	mēkek,	box.
Muskeg,	"	meskégg,	swamp.
Squaw,	"	ekwā,	woman.
Totem,	"	ōdō'dēm,	his totem.
Wigwam,	"	wí'kīwām,	house.
Woodchuck,	"	ōtēg,	fisher.

The words taken into the French language of Canada, the origin of which is illustrated by the Mississaga, are :

Achigane (bass),	see	ácjgen (bass).
Manitou (spirit),	"	mānitō (spirit).
Maskeg (marsh),	"	meskégg (swamp).
Maskinongé,	"	máskínō'ncē.
Micouane, } (spoon),	"	emíkwēn (spoon).
Micouenne, }	"	ōnā'gen (plate).
Ouragan (plate, dish),	"	pukánins (hazel-nut).
Pacane (hickory-nut),	"	kfteigā'mitē (it is hot).
Sagamité (porridge),	"	

While at Skūgog, the writer made several efforts to learn whether a "child language" existed, which was different from the ordinary speech. He was successful in obtaining but two words of this class, viz.:

tētē, father.	dōdō, mother.
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Mr. Salt furnished him with two others :

num-na, sweet.	tup-pe-ta, greasy.
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There do exist, no doubt, many more such words, and the writer hopes again to investigate this interesting department of linguistics (see *Amer. Anthropol.*, iii, p. 238).

As further indicating the relation in which, phonetically and grammatically, the Mississaga of Skūgog stands to the Nipissing of Cuoq and the Otcīpwē of Baraga the following may be cited :

	MISSISSAGA.	NIPISSING.	ORCAIWĒ.	
Again,	mī'nawē,	minawac,	minawa	(Miss. <i>nawē</i> = Nip. <i>-nawate</i> ).
ago,	mē'nw'cē,	mewija,	mēwi(o)ja	(Miss. <i>mēn</i> = Nip. and Otc. <i>mē</i> ).
All,	kēk'innē,	kiki,	kakina	(Miss. <i>kēkē</i> = Nip. <i>kiki</i> , Otc. <i>kakē</i> ).
Animal,	aw'ē'sī,	awēsins,	awessi	(Nipissing word is probably a diminutive).
Aunt (my),	ninū'cē,	minocenj,	ninoshe	(Miss. <i>-cē</i> = Nip. <i>-cew</i> ).
Away,	awēs,	awas,	awās	(Miss. <i>E</i> = Nip. <i>a</i> , Otc. <i>ā</i> ).
Bat,	ōbūk'wēnā'djī,	pakwanatcenjic,	papakwānadji	(Miss. <i>-djī</i> = Nip. <i>-teenj</i> , Otc. <i>-dji</i> ).
Beard,	misāk'wōdōn,	misakoton,	gwanateliwan	(Miss. <i>-akwō</i> = Nip. <i>-akō</i> ).
Beautiful,	kwenō'djwēn,	kwenatēwan,	gwanateliwan	(Miss. <i>-ōdj</i> = Nip. <i>-atc</i> , Otc. <i>-atck</i> ).
Bottle,	ōmū'atē,	obotēi,	omodai	(= French <i>bouteille</i> ).
Boy,	āpinō'tci,	abinotcenj,	abinodji (child)	(Miss. <i>-tci</i> = Nip. <i>-teenj</i> , Otc. <i>-dji</i> ).
"	ekwī'wīsis,	kwiwīsens,	kwiwīsens	(Miss. <i>-is</i> = Nip. <i>-ens</i> , Otc. <i>-ous</i> ).
Brother				
(my younger),	niscē'mē,	nicimenj,	nishime	(Miss. <i>scē'mē</i> = Nip. <i>cimāw</i> , Otc. <i>shime</i> ).
Chickadee,	gī'djikonē'cī,	kitekitcikanecinjic,		(Miss. <i>-konē'cī</i> = Nip. <i>-kanecinjic</i> ).
Chimney,	potōwādjikēn,	potawagan,	bodawan	(Miss. suffix <i>-djikēn</i> = Nip. <i>-gan</i> , Otc. <i>-n</i> ).
Chipmunk,	ogwīnggwīsis,	akwīngos,	agwīngross	(Miss. <i>o</i> = Nip. and Otc. <i>a</i> ; Miss. <i>i</i> = Nip. and Otc. <i>o</i> ).
Claw,	-ckonē,	-ckanj,	-shkanj-	(Miss. <i>o</i> = Nip. and Otc. <i>a</i> ).
Coal,	ēkēkādje,	akakanje,	akakanje	(Miss. <i>E</i> = Otc. and Nip. <i>a</i> ; Miss. <i>-adje</i> = Nip. and Otc. <i>-anje</i> ). [Nip. <i>-cī</i> ].
Deer,	wāwāsgwez,	wawackeci,	wawashkeshi	(Miss. <i>s</i> = Nip. <i>c</i> , Otc. <i>sh</i> ; <i>-z</i> = Otc. <i>-shī</i> ).
Dive,	kēō'ki,	koki,	gōgi	(Miss. <i>ēō</i> = Nip. and Otc. <i>ō</i> ).
Dog,	ānūm'c,	animoc,	animosh	(Miss. <i>ū</i> = Nip. and Otc. <i>ō</i> ). [Otc. <i>s</i> ].
Eagle,	māgī'zī,	mikizi,	māgisi	(Miss. <i>g</i> = Nip. <i>k</i> ; Miss. and Nip. <i>z</i> =
Earring,	nā'bitābcēn,	nabiceon,	nabishc'ōn	(Miss. suffix <i>-cābcēn</i> = Nip. <i>-ceon</i> , Otc. <i>-stēbēon</i> ).

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	MISSISSAGA.	NIPISSING.	OTCIEWE.	
Earth,	áké,	akí,	aki	(Miss. <i>á</i> = Nip. and Otc. <i>á</i> ).
Englishman,	éégenóc,	aganéca,	jáganasí	(Miss. <i>o</i> = Nip. <i>e</i> and Otc. <i>o</i> ).
Evening,	onagú'ci,	onagóc,	onagosí	(Miss. <i>ú</i> = Nip. and Otc. <i>ó</i> ).
Eyes (my),	níckó'sikín,	níckínjíkun,	níshkinjíkun	(Miss. <i>ké/sá</i> = Nip. and Otc. <i>kéjé</i> ).
Fireplace,	pó'towádjikéa,	potawan,	botawáa	(Miss. suffix <i>-djá'ken</i> = Nip. and Otc. <i>-a</i> ).
Foot (my),	nizé'íe,	nísít,	nísít	(Miss. <i>z'é'íe</i> = Nip. <i>sít</i> , Otc. <i>sít</i> ).
Fox,	wág(w)í'c,	wagoc,	wágosh	(Miss. <i>á</i> = Nip. and Otc. <i>ó</i> ).
Frying-pan,	sísékó'kwéén,	sásékó'wau,	sásákókwádjikéan	(Miss. suffix <i>-u</i> = Nip. <i>-u</i> , Otc. <i>-djájan</i> )
Ghost,	ó'tcítco'g,	otcíteagocan,	otcítchágwan	(differences in suffixes).
Girl,	ekwā'sis,	} ikwesens,	} ikwesens	(Miss. <i>-is</i> = Nip. and Otc. <i>-ens</i> ; Miss. <i>á</i>
"	ekwā'sens,			= Nip. and Otc. <i>é</i> ). [Nip. <i>á</i> ].
"	ekwé'sens,	cowinin,	jon'in	(Miss. <i>a</i> = Nip. and Otc. <i>ó</i> ; Miss. <i>é</i> =
Grape,	cawé'mín,	míjack,	míjashk	(Miss. <i>mané</i> = Nip. and Otc. <i>náj</i> ).
Grass,	mané'ck,	kaíack,	gáíashk	(Miss. <i>o</i> = Nip. and Otc. <i>o</i> ).
Gull,	gāyóck,	mocwé,	moshwé	(Miss. <i>ú</i> = Nip. and Otc. <i>o</i> ).
Handkerchief,	múcwé, }			
Handkerchief	nā'bíkéé,	nabikagan,	nabikagan	(Miss. <i>-kéé</i> = Nip. and Otc. <i>-kagan</i> ).
(for neck),	tcikámigén,	tcíkíkaigan,		(difference in suffixes).
Hatchet,	kákamíc,	kakakiwinij,	kagagíwanj	(Miss. <i>ú</i> = Nip. and Otc. <i>ó</i> ). [ <i>-gagíjé</i> ].
Hemlock,	kokū'c,	kokoc,	kokosh	(Miss. <i>a</i> = Nip. and Otc. <i>é</i> ; <i>-gíéé</i> = Otc.
Hog,	pápá'djiko'gécí,	pepejókakéwé,	bebejogoganj	(Miss. <i>-j'íen</i> = Otc. <i>a</i> ).
Horse,	imā'én,	manidjoc,	imá	(Miss. <i>-íoc</i> = Nip. <i>-íjoc</i> , Otc. <i>-íons</i> ).
In,	manitó'c,	manan,	manitóns	(Miss. <i>é</i> = Nip. and Otc. <i>-an</i> ).
Insect,	uá'né,	tendési,	manan	(Miss. <i>dán</i> = Nip. <i>ten</i> ).
Iron-wood,	dindé'sí,		sgatagan	(Miss. <i>-téé</i> = Otc. <i>-agan</i> ).
Jay,	sá'kííéé,			
Lamp-wick,				

Iron-wood, *mauau,*  
 Jay, *tendesí,*  
 Lamp-wick, *sá'k'ileg,*

Light, Moccasin (his),	wá'sakwó'ní, óntkésin,	wasakone, omakisín,	wassakone omakisín	(Miss. <i>kro'ni</i> = Nip. and Otc. <i>kone</i> ). (Miss. <i>u</i> = Otc. and Nip. <i>a</i> ; Miss. <i>E</i> = Nip. and Otc. <i>é</i> ).
Mouse,	wáwábe/kwenó'dji,	wawabikonoceñje,	wawabigonodji	(Miss. <i>ó'dji</i> = Nip. <i>-otceñje</i> ).
Much,	ní'píwa,	nibina,	nabina; nibiwa	(Miss. <i>n</i> = Nip. <i>we?</i> ).
Neck (his),	ók-wá'gen,	okwegan,	okwégan	(Miss. <i>á</i> = Nip. and Otc. <i>é</i> ).
Nettle,	mesó'ns,	manzan,	masán.	
One,	pé'cik,	pejik,	pejik	
Paddle (r.),	ábwé,	abwi,	abwi	(Miss. <i>é</i> = Nip. and Otc. <i>é</i> ).
Portage (r.),	wá'ní'gen,	onikam,	onigam	(Miss. <i>é</i> = Nip. and Otc. <i>é</i> ).
Prairie,	meskwá'ú,	markote,	maskodé	(Miss. <i>we'ni</i> = Nip. and Otc. <i>a</i> ; <i>kawá</i> = <i>ko</i> ).
Rabbit,	wá'pús,	waboz,	wábos	(Miss. <i>i</i> = Nip. and Otc. <i>ó</i> ).
Ribbon,	sónipe(n),	deniband,	senibá	(Miss. and Otc. <i>s</i> = Nip. <i>d</i> ?).
Rock,	óte'á'pik,		ájibik	(Miss. <i>ó'teá</i> = Otc. <i>ájik</i> ).
Salt,	sí'á'á'veg,	ciwitagan,	siwítagan	(Miss. <i>áá</i> = Nip. <i>ciáé</i> , Otc. <i>siri</i> ).
Sheep,	manetá'nie,	manadjenic,	manishtamish	(Miss. <i>á</i> = Nip. <i>a</i> , Otc. <i>-ásh</i> ).
Shoe (moccasin),	mók'esen,	makisín,	makisín	(Miss. <i>o</i> = Nip. and Otc. <i>a</i> ).
Sister,	-cín'me-	-cimenj-,	shimé-	(Miss. <i>E</i> = Nip. <i>ewj</i> , Otc. <i>é</i> ).
Snow,	kín,	kou,	gón	(Miss. <i>á</i> = Nip. and Otc. <i>é</i> ).
Spider,	esá'piká'heci,	sesap,	assabikeshi	[Otc. <i>á</i> ]
Thread,	sá'sebreh,		assabáb	(Miss. <i>á</i> = Nip. <i>e</i> ; Miss. <i>E</i> = Nip. <i>a</i> ,
Tobacco,	sémé,		asséna.	
Tongue,	-dená'ní,	-tenan-,	-denaniv	(difference in termination).
Front,	namé'gus,	nanekes,	namé'goss	(Miss. <i>á</i> = Nip. and Otc. <i>á</i> ).
Warm,	gíco'té,		kijáte	(Miss. <i>ó</i> = Otc. <i>ó</i> ).
Weasel,	cinglís,	cingosí,	jingross	(Miss. <i>á</i> = Nip. and Otc. <i>á</i> ).
Winter,	pípo'en,	pápon,	bilón	(Miss. <i>ó'E</i> = Nip. and Otc. <i>ó</i> ).
Yes,	é; e,	eh,	é	(Miss. <i>é</i> ; <i>E</i> = Otc. <i>é</i> ).

The above are the principal points which the writer has considered in his study of the Mississaga. The vocabulary has, as far as possible, been made etymological, and the meanings of all proper names have been examined. For comparison with cognate dialects the following works have been consulted :

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- BARAGA, R. R. BISHOP. *A Theoretical and Practical Grammar of the Otcáhpwē Language, etc.* A second edition, etc. Montreal, 1878.
- , ———. *A Dictionary of the Otcáhpwē Language*. Part I: English-Otcáhpwē. Montreal, 1878. Part II: Otcáhpwē-English. Montreal, 1880. Where "Baraga" is quoted, or the "Otcáhpwē" language referred to, these works are meant (unless others are specifically mentioned).
- LACOMBE, LE RÉV. PÈRE ALB. *Dictionnaire de la Langue des Cris*. Montréal, 1874. Where "Lacombe" is quoted, or the "Cree" language referred to, this book is meant.
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VOCABULARY OF THE LANGUAGE OF THE MISSISSAGAS OF SKŪGOG,  
OBTAINED IN AUGUST, 1888, AT SKUGOG ISLAND.

A.	<i>atus</i> , "arrow;" the Indians used the wood for that purpose).
<i>Afternoon</i> , gī'ickwenókwe (from the prefix <i>gī-</i> , "past;" the radical <i>ickwe</i> , "after," and <i>nawā'kwe</i> , "noon").	<i>All</i> , kekínue; kekíne (from radical <i>kéki</i> , and suffix <i>-ne</i> ).
<i>Again</i> , mī'nawa; mī'nawe (this word is probably composed of the particle <i>mī</i> , and <i>nawe</i> = Nipissing <i>nawate</i> , "plus").	<i>Always</i> , pániskā'gwē (the first component = Nipissing and Otcáhpwē <i>apine</i> , "always").
<i>Ago</i> (a long while), mē'nwícé (etymology?).	<i>American</i> ( <i>au</i> ), kíteí mō'komen ("big knife").
<i>Alder</i> , Etō'p; Etō'b (the cognate Cree <i>atuspiy</i> seems derived from	<i>And, tee</i> ; dec.
	<i>And then</i> , mī'téc; mī'déc (from the particle <i>mī</i> , the exact signification of which is not clear, and <i>téc</i> ).
	<i>Angry</i> ( <i>are you angry?</i> ), gī'nickā'.

disnē (from *gī-*, "you," and *ničkā'ūis*, "to be angry," from the radical *ničk*, "angry;" *nē* is interrogative particle).

*Animal*, awē'ssī; awē'sī (etymology? In Nipissing *awēsins* means only "wild animal").

*Apple*, wā'bimin ("white fruit;" from the radicals *wāb*, "white," and *min*, "fruit").

*Apple tree*, wā'bimīngic (from *wā'-bimin*, "apple," and the suffix radical *-gic*, "tree, shrub").

*Arm*, ōnfk ("his arm;" *ō-*, possessive particle of third person, and the radical *nīk*, "arm." A word for "arm" without one of the personal prefixes attached does not exist. This remark applies to various other parts of the body).

*Arrow (wooden)*, r'k'kwak (Cuoq derives the corresponding Nipissing word from the radical *pikō*, "bossu, en saillie." This is probably correct, as the name is properly applied to a wooden arrow with a blunt head).

*Ash (tree)*, (for "ash," irrespective of species, no word is in use).

*Ash (bark)*, wisā'g'ek (probably "the bitter tree." Compare Otcépwē *wissaga*, "it is bitter." One Indian pronounced this word *wisō'dj'ek*).

*Aunt*, ninū'cē ("my aunt;" *nī-*, possessive prefix of the first person, and *nū'cē*, radical signifying "mother's sister").

*Autumn*, tngwā'gī (etymology?).

*Autumn (last)*, takwā'gong (suffix *-ong*, "last").

*Away!* awēs ("go away!" properly an adverb signifying "away, at a distance;" it is used both of persons and things).

*Axe*, wakákwet ("crooked stick;"

from the radical *wak*, "crooked," and the radical suffix *-ákwet*, "made of wood, stick;" *-ákwet* is probably from radical *ak*, "of wood, wood," with suffix).

## B.

*Back*, ōpíkwen ("his back;" *ō-*, "his," and radical *píkwen*, "back").

*Bald*, máteī; mā'natē (properly "ugly, deformed," from the radical *mā'n*, with verbal suffix).

*Bad*, kāwin nfeicin ("not good").

*Bag*, mēskīmu' (etymology?).

*Ball (bullet)* ánwī (in Nipissing this word has the more primitive meaning, "arrow").

*Balsam (Abies balsamea)*, áninóndek (Cuoq derives the corresponding Nipissing word *áinwondak* from the radical *áin*, "vrai, naturel," and the radical suffix *-andak*, applied to the "foliage and branches" of evergreen trees. This etymology is a good one).

*Bark*, wánagek (in Mississaga this word is applied to all barks except birch bark, as is also Cree *wagakesk*, the corresponding word. In Baraga's Otcépwē *wanagek* means "cedar bark").

*Barley* (no name in use).

*Barrel*, mú'ukūā's'ek (from *mūkuk*, "box," and the suffix *-sek*, signifying "boxful").

*Bass (black)*, áeigen (Lacombe, p. 707, attempts a rapprochement of Otcépwē *achigan*, "bass," and *ajigon*, "sock, foot-rag;" probably from the shape of the fish).

*Basswood tree (Tilia Americana)*, wīkō'pimic (from *wīkōp*, "basswood," and *-mic*, suffix, "tree;" the radical of *wīkōp* is *kōp*,



- “bast;” *wi-* is probably a prefix of the third person).
- Bat**, *ōbúkwenā'dji* (the Nipissing *pakwanatcenjic* is said by Cuoq to be a contraction of *pakwana pīrcenjic*, “l'oiseau incertain qui va au hasard,” the radical of the first part being *pakwana*, “at hazard, aimlessly.” The corresponding Otcépwé word is *papákwanādji*, Cree *apakkwātis*. Cuoq's etymology is doubtful).
- Bead**, *mánitō'minís* (“seed of mysterious origin;” from *mánitū*, “something mysterious,” and *mínis*, “seed, or grain.” Mrs. Bolin said that when the Indians first saw beads they held them to be of supernatural origin. See *Corn*).
- Bean**, *míckō'íssimin* (possibly from *míckō* = *misko*, “it is red;” *ōdís*, “his navel;” *mín*, “seed;” *i* is Bindevocal).
- Bear**, *múkwā* (etymology?).
- Bear, Great (constellation)**, *ōtéig* (named after the “fisher” or *pécan*, *ōtéig*).
- Beard**, *misá'kwodō'n* (“he has hairs at his mouth;” from the radicals *mísaik* [pl. of *mísi*], “hairs,” and *ōdō'n*, “his mouth”).
- Beat (to strike)**, *kapákite* (*pákíte*, “he strikes;” from an onomatopoeic radical *pak*, “to strike;” *ku* is a prefix. See Cuoq, p. 135, note).
- Beautiful**, *ō'kwenō'djiwe*; *kwenō'djiwen* (“it is beautiful;” from the radical *kwenōdj*, expressing the idea of “beautiful, beauty;” *ō-* is prefix, *-we* suffix).
- Beaver**, *amík* (etymology?).
- Bee**, *āmō* (etymology?).
- Beehive**, *āmō'íkamík*; *āmō wí'kamík* (“bee house;” *āmō*, “bee,” and *wí'kamík*, “house”).
- Beech tree**, *acawē'mic* (from *ácawē'*, and the radical suffix *-mic*, “tree;” in Otcépwé the beechnut is called *ajawémin*. The tree name probably comes from *ā'cawē'*, “it is angular,” referring to its nuts or fruit).
- Beet**, *mískōtcís* (“red turnip;” *mískō*, “it is red,” and *tcís*, “turnip”).
- Bell**, *gítō'ákēn* (*-kēn* is instrumental suffix; the radical is seen in Cree *kitow*, “it makes a sound.” Cuoq says Nipissing *kitotagan* = “any instrument that makes a noise”).
- Birch bark**, *wígwes* (etymology?).
- Birch-bark canoe**, *wígwes* (it is worthy of note that *wígwes* of itself signifies “canoe,” “tree,” “bark”).
- Birch-bark dish**, *nockátēigen* (this name is applied to a birch-bark dish used in winnowing rice. In Cuoq's Nipissing *nockudjigen* means a “sieve.” The word comes from *nocka*, the radical of the verb *nin nockatēge*, “I winnow.” *Gen* is instrumental suffix, here = “dish”).
- Birch tree**, *wígwes* (etymology?).
- Birch tree**, *wí'nisik* (in Baraga's Otcépwé and Cuoq's Nipissing *wínisik* means a “wild cherry tree,” “mér sier.” That the Mississaga signification is not entirely arbitrary is shown by the fact that Cuoq gives as a derivative of *wíkwas*, “bonleau,” the word *wíkwasimij*, “cerisier”).
- Bird**, *piné'cī* (diminutive from root *piné*).
- Black**, *makátewē* (“it is black;” from the radical *mákate*, “black;” *-wē* verbal suffix).
- Blacksmith**, *ōwictō'iyā* (this loan-word, which occurs in several

- Algonkian dialects, is borrowed from the Iroquois. Cuoq refers to the Nipissing *awictouin* to the Iroquois *awictonni*, "ouvrier en fer").
- Blanket**, wāpō'ī-ā'yEN ("white skin;" from the radical *wāp* or *wāb*, "white," and the radical suffix *-ā'yEN*, "skin.")
- Block (of wood)**, kúsakúC (probably from root cognate with Nipissing radical, *kick*, to "cut").
- Blood**, mískwī (this is very closely related to the radical *mískwE*, or *mískō*, "red").
- Blue**, ocāwáskwE ("it is blue;" a derivative from the root *ocāwE*, "green").
- Bluebird**, ocāwáskōpinē'cī ("blue-bird;" *ocāwáskō*, "blue," and *pinē'cī*, "bird").
- Blueberry**, mīn; mīn (this word, besides the special signification of "blueberry," has also the general meaning of "fruit, berry, grain," etc.)
- Board**, napákisek (from the root *napak*, "flat, flattened;" *-sek* is a suffix signifying "wood in a manufactured state").
- Boat (canoe)**, teimā'n (etymology?).
- Body**, nī-ī-ā ("my body;" *nī-* is poss. pref. of first person; the radical is *īā*).
- Bone**, okén (*ō-* is third person prefix; the radical is *kEN*).
- Book**, māsīnā'-igen (a derivative of the radical *māsīnā*, "painted, engraved, written," etc., through the verb *māsīnā'igE*, "to draw, to write;" *-gen* is instrumental suffix. A "book" is "that upon which something is drawn or written").
- Bottle**, omū'atē (probably this and the corresponding *omoi* of Bar-
- aga's Otcipwē are but derivatives of the French *bouteille*, through *ōbūtē* or *ōbūdē*).
- Box**, mītigwā'h (the etymology of this word is uncertain; the first part appears to be *mītig*, "stick, wood").
- Box**, mēkēk (etymology?).
- Boy**, āpinō'tcī (*ī. e.*, "child," *q. v.*).
- Boy** kwīwisens (this is probably a derivative by the diminutive *-ens*, of a form *kwī'wis*; of which etymology?).
- Boy**, ēkwī'wīsis (this appears to be an individual's peculiar pronunciation of the previous word; it was so pronounced by the chief's niece).
- Branch (of tree)**, ātkwEN (the radical is *ātk*, which is a suffix signifying "wood, tree, stick;" *-wEN*, suffix).
- Bread**, pekwe'cīgen (this word is derived, through the verb *pekwe'cīgE*, "to cut pieces off anything with a knife," from the radical *pekwe*, "a bit, a piece." The Indians called bread *pekwe'cīgen*, "that from which pieces are cut off," because they first saw loaves of bread when being cut. The suffix *-gen* is here used in one of its widest senses = "thing." In Cree *pakwečigan* has the meaning also of "bit, morceau").
- Bring**, nin pītō'n ("I bring;" the radical is *pī* = "come").
- Brother** nī'djikī'wE ("he is my friend;" from *nī* "my," and *djikī'wE*, "he is friend;" the radical is *dji*, "friend").
- Brother (elder)**, nissā'yE ("my elder brother;" *nī* = "my;" the radical is *sō'yE*, "elder brother").
- Brother (younger)**, nissē'mE ("my

- younger brother ;" *nī* = "my ;" the radical is *sē'mē*, "younger brother").
- Brother-in-law*, *nī'tā* ("my brother-in-law ;" *nī* = "my ;" the radical is *tā*, "brother-in-law, friend").
- Bullet*, *ánwī* (see *Ball*).
- Bullfrog*, *pépika dīndē* (this seems to signify "flea frog," from *pépik*, "flea," and *dīndē*, "frog." *Cuoq* gives for "toad," in Nipissing, *papikomukaki* and *papikotanede*, of like signification. See *Toad*).
- Bulrush*, *enókenéck* ("mat plant ;" from *enóken*, "a mat," and the radical suffix *-eck*, "plant ;" so called because used to make mats).
- Burdock*, *ōsákatabáweg* ("sticky thing." The first part of this word is probably misheard for *bōsak*. Compare *Otécpwē bassakonéndjū*, "my hands are sticky").
- Butterfly*, *mamángwe* (etymology?).
- Button*, *bétn* (the English word "button").
- C.
- Cake*, *pekwē'eikōns* ("little loaf ;" *-ōns* is diminutive suffix. See *Bread*).
- Calf*, *pī'djīkins* ("little cow ;" *-ins* is diminutive suffix).
- Canary-bird*, *ōsā'wepinē'eī* (from *ōsā'we*, "it is yellow," and *pīū'eī*, "bird").
- Canoe*, *ōteimā'n* ("his canoe ;" *ō-* is third person prefix).
- Canoe (birch-bark)*, *wígwes* (etymology?).
- Carrot*, *ōsā'weteī's* (from *ōsā'we*, "it is yellow," and *teī's*, "turnip").
- Cat*, *kádjekens* (probably "the little glutton ;" compare Nipissing *kajake*, "to eat gluttonously ;" *-ns* diminutive suffix).
- Caterpillar*, *mēsōns* (see *Nettle*).
- Cedar (Thuja occidentalis)*, *kī'jik* (etymology?).
- Cherry*, *okwā'min* (probably "maggot fruit ;" from *okwā'*, "maggot," and *min*, "fruit").
- Cherry tree (black)*, *okwā'mic* (*-mic* is a suffix denoting "tree, shrub").
- Cherry (choke-)*, (see *Choke-cherry*).
- Chickadee (Parus atricapillus)*, *gī'djīkonē'eī* (the corresponding Nipissing word is *kīcīkīcīkanecinjē*, and *kīcī* is reduplicated).
- Chief*, *ō'kimā'* (etymology?).
- Chief (great)*, *gīcī'ō'kimā'*.
- Chief (little)*, *ō'kimā'ns* (*-ns* is a diminutive suffix).
- Child*, *ā'bīnō'djī*; *ā'pinōtēi* (*Cuoq* derives the corresponding Nipissing term *abinotenj*, through an obsolete form, *abenōtē*, from the root *ābe*, "man." He states, also, that while word *abinotenj* is applied to a child [of either sex] below the age of puberty, *abenōtē* was restricted to the meaning of "male child." It is interesting to find the Mississagas using *ā'bīnō'tēi* for "boy." *Cuoq's* etymology of the word is open to some doubt).
- Chimney*, *pō'tōwádjīken* (derived from the radical *pō'tōwa*, "to make a fire ;" *-ken* is instrumental suffix. The corresponding terms in *Otécpwē* and Nipissing are *bodarēin*, *potwagan*).
- Chin*, *ōtāmīken* ("his jaw ;" *ō-* is third person prefix ; the radical is *tāmīken*, "jaw," in which the radical *-ken*, "bone," is probably contained).

*Chipmunk*, ogwínggwis; gíte-ogwínggwis (*gíte* = "large").

*Chisel*, écken (literally "horn," out of which material "chisels" were made).

*Choke-cherry*, ósésEWá'mín (etymology? Baraga has *sissarimín*, "a kind of wild cherry;" the last component is *mín*, "fruit").

*Church*, anémí'amí'kamik ("worship house;" from the radicals *á'némí*, "worship," and *wí'kamik*, "house").

*City*, gíteí ódá'né ("great town").

*Clam*, ássens; éssens (diminutive from the radical *es, as*, "oyster, shell," with the suffix *-ens*).

*Claw*, óekónicig ("his claws;" from the radical *ekóne*, "claw, nail").

*Clay*, wá'bigen (probably from the root *wáb*, "white," with the suffix of agent, *-gen*).

*Cloth*, máni-to-wá'gin (literally "mysterious skin," or "skin of supernatural origin;" from *máni-tó*, "mysterious, supernatural," and radical suffix *-wá'gin*, "the skin of a large animal." The Indians gave this name to the cloth which they obtained from the Europeans. Compare the word for "head").

*Cloth (gray)*, wá'bigen (from the radical *wáb*, "white," and the radical suffix *-wá'gin*, "skin").

*Cloth (red)*, miskwá'gin (from the radical *misk-*, "red," and the radical suffix *-wá'gin*, "skin").

*Cloth (white)*, wá'piskí'gin (from *wá'piske*, "it is white," and the radical suffix *-wá'gin*, "skin").

*Cloud*, anákwe ("it is cloudy").

*Coal (a)*, ékekádje (etymology?).

*Coal oil*, pí'mitě ("grease").

*Cold*, kí'zine ("it is cold").

*Comb*, pinókwen (Cuoq thinks that

the corresponding Nipissing *pinakwén*, signifies literally "abat-poux," from the roots *pín*, "to fall," and *ikwa*, "louse." This derivation is very doubtful. La-combe connects the Cree *pinahik-kwán*, "comb," with the radical *pín*, "tomber en pièces, être menu, fin," which seems more reasonable).

*Come*, úndás ("[come] here;" probably the same as the Nipissing *ondaje*, "here," which is derived by Cuoq from *oom*, "ce, ceci," and *daje* = *taje*, a local adverb. If this etymology be correct, the *ún-* of the Mississaga is more primitive than the *ou-* of the Nipissing word).

*Cook*, teibókwe ("he cooks;" "he makes ready for eating").

*Copper*, ó'sawá'bík ("yellow metal;" from *ósa'we*, "it is yellow," and the radical suffix *-wá'bík*, "metal, mineral").

*Corn*, mendá'mín (probably "grain of mysterious origin," *menda* being possibly a disguised form of *máni-tó*. Cuoq derives the Nipissing *mandamin* from the radicals *mandu*, "admirable, merveilleux," and *mín*, "grain").

*Corn soup*, mendá'mín-á'bó (the root suffix *-á'bó* signifies "liquor, liquid").

*Cow*, ékwá pí'djikí ("woman ox").

*Cranberry*, meskégamin ("marsh-berry;" from *meskég*, "swamp, marsh," and *mín*, "fruit, berry." The etymological meaning recalls the dialectic English "fen-berry" for the same fruit).

*Crané*, sésá'gi (etymology?).

*Crvat*, ná'bíkwá'gen (this word properly signifies "anything worn on, or suspended from, the neck.")

- The radicals are *nābī*, "suspended, hanging from," and *·kwo'gēn*, suffix = "neck").
- Crawfish*, *ácagáci*; *ócaǵáci* (this word is probably derived from the adverb radical *áce*, "backwards," through the word *ácage*, "to move backwards." This calls to mind the famous French definition of the crustacean).
- Crayon (colored)*, *aticigēn* (*-gēn* is instrumental suffix; compare Otcípwē *adissigun*, "dye-stuff;" Cree *atisigan*, "teindre," and *atisur*, "il est teint").
- Crayon box*, *múkuk'e'seg* (see *Barrel*).
- Creek*, *sī'bie* (derived from *sībi* or *sīpī*, "river;" *-ie* is a diminutive suffix with somewhat of a deteriorative force).
- Crow*, *ondék* (etymology?).
- Currants (black wild)*, *amíkōminúk* ("beaver's berries;" from *amík*, "beaver," and *min*, "berry;" *-uk* is plural suffix. The currants are so called from the fact that the beavers like the berries).
- D.
- Dance*, *ními* ("he dances;" from the radical *nim*, which expresses the idea in "to dance").
- Dance (fire)*, *wā'benung* (?).
- Daughter*, *nintā'n* ("my daughter;" from *nint* = *nin*, "my," and the radical *an*, "daughter." In Nipissing the diminutive *-anis* is sometimes used instead of *an*. In Otcípwē, according to Baraga, the primitive *-an* occurs only in the third person *odānan*, "his grown-up daughter," the word used with the first person being *nindāniss*. The Mississaga of Skūgog has the older form).
- Daughter-in-law*, *nissim* ("my daughter-in-law;" *nī*, "my," and radical *sim*, "daughter-in-law").
- Day*, *gī'jik* (properly the time during which the sun is above the horizon Etymology?).
- Day*, *gī'ciget* ("it is day;" *-et* is verbal suffix).
- Deaf*, *kā'kībī'cī* ("the ears are stopped;" *kā*, verbal prefix; *kīb*, radical signifying "shut, closed," and *cī* radical suffix = "ear").
- Death*, *nībō'win* (formed from the radical *nībō'*, "to die," with the suffix *-win*, "state, condition," used to form abstract nouns from neuter verbs).
- Deer*, *wā'waegā'cī*; *wāwāsgwez* (etymology?).
- Deer tallois*, *máskewádji pī'mitē* ("frozen grease;" from *máskewádji*, "it is frozen," and *pī'mitē*, "grease;" *máskewádji* is from the radical *máskē*, "stiff, firm").
- Debye*, *kimóckaónk* (with this expression the word *ā'kī* is generally understood, the meaning being "the water has risen above, or covers the earth;" *kī* is a verbal affix, properly relating to the "past," and the radical is *móckan*, "the water keeps rising;" from the more primitive *móckē*, "to rise;" *-onk* is local suffix).
- Devil*, *mátcī mánitū* ("bad supernatural being;" *mátcī*, "bad").
- Devil*, *mádji mēnidū* (a variation of pronunciation of the previous word).
- Dies*, *nipō'*.
- "Dipper" (the)*, *ótcig*; *ō'tcig* ("the fisher or pékan").

*Dish* (for winnowing), nockátcigen (-yɛn is instrumental suffix; the radical is nóckɛ, "to winnow, to sieve").

*Dive* (v.), kikeōk ("he dived;" kī is verbal tense prefix; the radical is kɛō'kī, "to dive").

*Diver* (species of water fowl), cngibis (etymology?).

*Dog*, ánimū'c (a diminutive of the radical ánim now obsolete in Mississauga, but still subsisting in Nipissing as a term of reproach, and also found in some of the eastern Algonkian dialects. The Cree retains the word in the form átim).

*Door*, ickwóndem (this seems to be a derivative from the root ickwand, which still survives, beside ickwandem, in Nipissing, with the sense of "door").

*Drink* (v.), mínikwɛ.

*Drum*, tuwə'gɛn (etymology?).

*Drum*, mítikwā'kik ("wooden kettle;" from mítik, "wood," and ā'kik, "kettle." Compare Cree mistikwasikik).

*Duck*, cicip (in some Algonkian dialects this word seems to mean "water fowl" in general. It is probably of onomatopœic origin).

*Duck* (black), anī'nícip (derived from anī'nī or inī'nī, and cō'ip, "duck." Cuoq derives the corresponding Nipissing ininícib from inū, "vrai, par excellence," and cō'ib, "duck." The word signifies, therefore, "the duck").

*Dumb*, kāwīn kī'gitossi ("he is dumb," literally "he does not speak;" from kō'ān, "not," the radical kīgītō, "to speak," and -sī, negative suffix).

*Dying*, nibō' ("he is dying").

## E.

*Eagle*, mīgī'zī; mīgī'ssī (this word seems to terminate in the suffix -sī = "bird." The signification may be "the fighting bird." Compare Otcípwē nin mīgīs, "I fight").

*Eagle* (bald-headed), amī'gīgikwāni (etymology?).

*Ear*, nitā'wɛk ("my ear;" nī = "my;" the radical is tā'wɛk, "ear," perhaps connected with Nipissing táwɛ, "it is open").

*Ear of corn* (an), |ā'djikwā'tik mēndā'min (literally "one ear, or spike of corn;" from pā'djik = pō'cik, "one," and -wā'tik, radical suffix signifying "plant, stick," and mēndā'min, "corn").

*Early*, gī'gicɛp ("early in the morning;" the word contains the radical cɛp = "this morning").

*Earring*, nā'bicábicɛn (a derivative from the radical nā'bi, "hanging, suspended," and the radical suffix -cɛ, "ear," with a suffix. The Nipissing has a simpler form, nabicɛn; the Otcípwē is nabishebison).

*Earth* (terra et solus), ākč; ākī.

*Eat* (v.), mī'djin.

*Eclipse* (of sun or moon), nibō'kī'zīs ("the star is dead").

*Eclipse*, agō'cītɛgwī'wɛ (etymology?). But the radical is probably agwɛ = "cover." Compare Otcípwē agawateshkwɛ, "I cover him with my shadow").

*Eel*, pimī'sī (possibly so named from the "oil" extracted from this fish; compare pī'mitē, "grease").

*Egg*, wā'wɛ (a rapprochement between Cree wā'wī, "egg," and wā'wīy, "round" = Nipissing wā-wīw, seems possible).

*Egg*, wā'wēn (this word is properly the plural of a root *waw*. In Mississaga both this and the form *wā'wē*, resembling Cree *wā'wē*, are in use. The Nipissing has the form *waw*. In Otcépwē only the plural form, *wawan*, is in use, but in the singular sense).

*Eggs*, wā'wēnen (this is an extended plural to the word *wā'wēn*, itself a plural. The Otcépwē has *wawanon*. This recalls such plurals as "cherubims" in English).

*Eggshell*, ōkénawē (this word seems to be composed of *ōkén*, "its bone," and *wā'wē*, "egg." Compare the Cree *wā'wēoskan*, "egg-shell").

*Egg (white of)*, wā'pawēn (from the radical *wap* or *wāb*, "white," and *wā'wēn*, "egg").

*Egg (yolk of)*, miskwā'wēn (from the radical *miskw*, "red," and *wā'wēn*, "egg").

*Egg yolk*, ōmiskeswā' (this word was heard only once; it is another derivative from the same root, the *ō*-being pronominal).

*Eight*, icwāswi: ewāswi (there appears in Otcépwē another form, *nishwāsawi*, which helps to explain this word. The first component appears to be *niswē*, "three," which, in composition, can assume the forms *nisō* or *niswē*; the suffix is *-aswi*. According to Cuoq this last, which properly signifies "number" in the general sense, has in the compound numerals the meaning "five," the number par excellence. "Eight" would be 3 + 5).

*Eighty*, icwāsī mūtā'wē; ewā'sī pītā'wē ("eight tens:" *mūtā'wē* = French "dizaine").

*Elk*, atík (etymology?).

*Elk*, micē'wē (etymology?).

*Elk's hide*, uckā'tayō (from the radical *ack*, "green, raw, not dry," and the radical suffix *-ā'tayō*, which properly signifies "the raw hide of any animal").

*Elm*, enib (etymology?).

*Elm bark*, wēsāngū (etymology?).

*End (of earth)*, ā'kī kiekog ("the earth the end;" from *āki*, "earth," and *kīkog*, "end." *Kīkog* seems a syncopated form corresponding to the Otcépwē *gi-ishkwa*. The end of the earth in Baraga's Otcépwē is *gi-ishkwa-akūran*. See *Afternoon*).

*Englishman*, wāgenōc (Cuoq considers that all the Algonkian cognates of this word are, like the Nipissing *aganera*, corruptions of the French *anglais*. In support of his contention he cites the fact that the Nipissings formerly said *angaleca* instead of the present *aganeca*. Mrs. Bolin thought that the Mississaga word meant "sail around the world." The corresponding terms in Otcépwē and Cree are *jāganash* and *akayāsīc*).

*Enough*, mī-ū miník (this appears to be tautological. In Otcépwē, "enough" is *mī iw* or *mī miník*. *Mī* seems to be an assertive particle, and *miník* an adverb = "enough").

*Evening*, onagūci; onagūc (etymology? Cuoq endeavors to connect the Nipissing *onagoc* with *anagoc*, "star;" "evening" being the time when the "stars" begin to come out. This is, however, a little far-fetched. The word is probably connected with *-onago*, a suffix of past time. Compare Cree *otākusīn*,

- "it is evening," from *otik*, "en arrière").
- Eye*, nickinjikūn ("my eyes;" *ni-* is possessive prefix and *-ūn* plural suffix, the radical being *ekinjik*, "eye").
- Eyes* (*my*), nickē'sikūn (this form of the word was heard once).

## F.

- Face*, otānggwī ("his face;" *ō-* is pronominal, the radical is *tāngpēi*).
- Fall* (*autumn*), tagwā'gī. (Perhaps from radical *taka*, "cool.")
- Fall* (*autumn*), tāgwā'djī (this was once heard from an Indian).
- "*Faeries*," mīlēwī'djī (derived from *mīlēwī*, "to be a medicine man," and the suffix *-djī*. *Wī* the Indian meant by "faeries" is not exactly clear).
- Far off*, wā'sse; gwenāgwā (etymology?).
- Farw*, gī'tigēn ("field, planted").
- Farmer*, gī'tigē-wini'nī (from *gī'tigē*, "he plants," and *inī'nī*, "man;" *-r-* is an auxiliary connective letter).
- Fat*, wī'ninū' ("he is fat;" from the radical *wī'nin*, "fat, grease," which may be connected with the primitive root *wīn*, "marrow;" the *-ū* is verbal suffix).
- Father*, nōs ("my father;" *n-* is prefix of first person, the radical being *ōs*, the literal signification of which is not apparent).
- Father*, tē'ē (this is a child's word).
- Father*, nō'sinān ("our father," used by children of the same parent; the radical is *ōs*, the rest, prefix and suffix, signifying "our").
- Father* (*Our*). Kīcī mānitū (the Lord's Prayer begins, *Kīcī mānitū wēpēmink*, literally, "Great supernatural being up above").
- Father-in-law*, nissinis ("my father-in-law;" *nī-* is pronominal, the radical being *sisis*).
- Feather*, mī'gwen (etymology?).
- Fence*, mī'djiken; mī'teiken (*-ken* seems to be suffix. *Cuoq* inclines to derive the Nipissing *mītekan* from *mītei*, which translates the *à même* in such expressions as "*à même la terre*," because the pieces of wood which compose the "fence" are "plantées horizontalement à même la terre." This is very doubtful).
- Field*, gī'tigēn ("it is planted;" from *nīn gī'tigē*, "I plant, put in the ground;" *-gēn*, suffix).
- Fifty*, nā'nemīā'ne ("five tens;" from *nā'ne*, "five," and *mīā'ne*).
- File*, sīsībó.ljigen ("that with which one sharpens;" the radical is *sīsībó*, which expresses the idea "to sharpen;" *-gēn* is instrumental suffix).
- Fine* (*adj.*), mīnū; mīnō.
- Fine day*, mīnū gī'cīget ("it is a fine day; the weather is fine").
- Fire*, iskūtū'k (this word differs somewhat from the Nipissing *ickote* and the Ojibwé *ishkote*, but is evidently from the same radical).
- Fire dance*, wā'bunk (?).
- Fire*, nīn pō'tōwō ("I build a fire").
- Fireflies*, wā'watāsīwēg (*-wēg* is plural suffix. *Cuoq* would derive the Nipissing *wacutasi*, "firefly," from the verb *wacate*, "il fait des éclairs," which leads back to the more primitive root *wate*, "a flash of light in the darkness." The *-si* in this word is a radical suffix



signifying "bird, or flying creature." So the literal meaning of *wá'watašū'* would seem to be "it-makes-flashes flying creature").

*Fireplace*, pō'tēwádjiken (derived through the verb *pōtōwádj*, from the radical verb (*nín*) *pō'wáw*, "I make a fire; -ken is suffix of instrumentality. The Nipissing and Oteápwē have the simpler forms *potawcan* and *bođawáw*).

*Fir tree*, eíngó'b (etymology?).

*Firewood*, mí'cī

*Fisher* (*Martes Canadensis*), ōđjíg; ōteíg; ōteíg (in Canadian French *pékan*).

*Fish hook*, mígísken (this word is probably from a radical *mē'gís*, the signification of which is uncertain; -ken is instrumental suffix).

*Fishing line*, ōtádjikō'ken (properly a "trolling line;" derived from the verb *nín ōtádjikō'ken*, "I fish with a trolling-line," which from the roots seen in Oteápwē *adjig-wádan*, "I catch it with a hook;" Nipissing *koke*, "pêcher à la ligne").

*Fishing net*, es'eb (Lacombe derives the cognate Cree *ayapiy* from *ayak*, "quantité, succession, grand nombre, succession d'objets").

*Fishing rod*, wá'wabene'benák (derived from the verb *wá'wabene'be*, "to fish," and the radical suffix *ák*, "something of wood, a stick").

*Fish spear*, onít.

*Five*, ná'nén (etymology?).

*Flesh*, wí-í-yás ("his flesh;" *wí-* is a rarely used pronominal prefix of the third person; the radical is *í-yás*).

*Flour*, ná'panē' (this word is the

form which the French *la farine* has assumed in Mississauga. The Nipissing has *wapaná*, which, however, is used only in the plural form *wapanáwak*. Cuoq says that in the old manuscripts of the missionaries the form *la farinek*, which clinches the etymology, is found).

*Fly* (*house*), ō'djī.

*Foot*, nížē'te ("my foot;" the radical is *zít*).

*Forty*, ní'mūā'ne ("four tens;" from *wá'wáw*, "four," which in composition sometimes assumes the form *wá*, and *nūā'ne*, "ten, dizaine").

*Four*, ní'wín (etymology?).

*Fox bird*, á'nek; á'nek.

*Fox*, wāgū'e; wāgū'c (etymology? Possibly a diminutive from a root *wag*, by the suffix *-ūc*).

*Frenchman*, wámitigū'ci (the etymology of this word is uncertain. Mrs. Bolin thought that it meant "he carries a trunk or box," and stated that it was evidently given to the early French traders. This derivation would make the radical of the word the same as the Nipissing *mítikowac*, "box, trunk," composed of *mítik*, "wood," and *wac*, "hollow." Another etymology makes the word signify "boat builders." The Cree is *wemístikojíw*; the prefix *wa-* = "he who").

*Friend*, nūā ("my friend;" the radical is *tā*, "friend, brother-in-law").

*Frog*, omúkeki (etymology? Possibly the word is the same as the Narragansett *omuckakee*, "it is bare, or hairless." Cuoq considers the Nipissing *omakaki* to be of onomatopoeic origin).

*Frying pan*, sásékō'kwēn (etymology? The corresponding verb is *nin sásékō'kwē*, "I fry." The Otcípwē word is *sáissakokwédjigan*, Nipissing *sasekokwan*, Cree *sáisskikkwān*. These words seem to contain the radical *sáise*, which probably denotes the noise made in frying. Cuoq gives as the radical of the Nipissing *sasikau*, "what is left of lard after melting," *sasi*, which he considers onomatopœic. Compare also the Cree *sáissipimec*, "he reduces to grease by boiling").

*Full*, móckine ("it is filled").

## G.

*Gate*, násákwenīgen (probably "that which is opened," or "that by which one enters." Compare Otcípwē *násákonau*, "I open it;" -gen is instrumental suffix. For "gate" Wilson gives *ishquáundam*, i. e., "door").

*Gather*, nin máwéndjīe ("I gather together;" the radical is *māwēnd*).

*Ghost*, ō'teicoḡ ("his soul or spirit;" the radical is *teicoḡ*. The corresponding words in Otcípwē and Nipissing are *otehitch-āḡwan* and *oteitwogowan*. The radical of the latter, *teicoḡ*, is, as Cuoq hints, a diminutive of *teicoḡ*, a radical formerly in use and corresponding to the Mississaga. In Cree the word for "soul, spirit," is *atchūk*, evidently from a like primitive root, the more remote signification of which is uncertain).

*Giant* (*mythical cannibal*), wíndīgū; wéndīgō.

*Girl*, ekwā'sis (diminutive of *ekwā*, "woman").

*Girl*, ekwā'sens (diminutive of *ekwā*, "woman").

*Girl*, ekwē'sens (diminutive of *ekwē*, "woman").

(These three words are all derivatives from the same radical, *ekwā* or *ekwē*, by the diminutive suffixes -sis, -sens).

*Give* (to), mic; mic.

*Glad*, nin bápínā'ndem ("I am glad." The word is derived from the radical *bap*, "to laugh," and the verb seen in Otcípwē, *níndi-uandam*, "I think;" so that it literally signifies "I laugh thinking").

*Glove*, míndjikā'wēn (etymology? Perhaps the first component is *míndji*, "tied, bound").

*Go*, mā'dje ("he goes away").

*God*, kítcī mánitū ("great supernatural being").

*God*, kítcē mánitū.

*God*, kítcī mēnidū.

*God*, gícemmánítū (the last three are variants in pronunciation of the first).

*God* (see *Saviour*).

*Gold*, ōsácō'niē ("yellow money;" derived from *ōsā'wē*, "it is yellow," and *cō'nē*, "money, silver").

*Good*, ōnicéin ("it is good;" the radical is *niē*; ō- is pronominal prefix, and -in is verbal suffix).

*Good*, ōnicēce ("he is good." See the previous word).

*Goose*, ōhickē'si (this corresponds to the *uhpishekese wauca* of Wilson. Baraga has *obijashkessi*, "a kind of gray wild goose").

*Goose* (*wild*), níkā' (etymology?)

*Gooseberry*, cābō'min ("the piercing fruit," so called from its spines).

The radicals are *cābō*, "piercing through," and *min*, "fruit berry." The German *Stachelbeere* offers itself for comparison. One of the Indians at Skūgog said that the word meant "look-through fruit," probably a "folk-etymology").

*Grandfather*, *nī'missō'mis* ("my grandfather;" the radical is *mīs-sō'mis*; the Cree has *nimason*; -is is suffix).

*Grandmother*, *nokō'mis* ("my grandmother;" the radical is *okō'mis*, which seems related to *mīssō'mis*, "grandfather." Cree *n'okkam*).

*Grape*, *cawō'min* ("the sweet fruit." This is the etymology of Cuog, who derives the Nipissing *coō'min* from the radicals *co*, which expresses the idea of sweetness, and *min*, "fruit." The Ojé-épwē word *jōmin*, "grape," confirms this etymology).

*Grass*, *mancēek* (properly "hay;" from a radical *manē*, and the suffix radical *-ēek*, "plant, herb").

*Greasy* (*pork*), *kōkū'emūč'* ("pig-grease;" from *kōkū'e*, "pig," and *pimūč'*, "grease").

*Grease*, *pī'mitč'* (properly, "it is greasy;" the Cree preserves the radical *pimūy*, "graisse, huile, suif").

*Great*, *gūteī*; *kūteī*; *kūcē*; *gūcē*.

*Great*, *mī'teē*; *mī'teī*.

*Great-grandfather*, *nāngiteimī'mis-sō'mis* (literally "my great my grandfather;" *nin*, "my," *gūteī*, "great," and *nī'missō'mis*, "my grandfather." An exactly similar word exists in Nipissing. Since in Ojé-épwē we find an entirely different word, *nīndanike-nīnīshomīs*, also in Nipissing, *nīndanikenīmicomīs*, formed by the use of the radical *anike*, which

expresses the idea of "succession, series," one is almost tempted to suspect French or English influence in the case of the Mississaga word and its Nipissing correspondent. The same remarks apply to the word for "great grandmother").

*Great grandmother*, *ningiteī nōkō'mis* ("my great my grandmother;" *nin*, *gūteī*, *nōkō'mis*. See the previous word).

*Green*, *mīskwā* (properly, "it is red").

*Gull*, *gāyōček* (etymology?).

*Gull* (*young*), *gāyōčekōns* (-ōns is a diminutive suffix).

*Gun*, *paekī'siken* (from the radical *paek*, "to burst, explode," through the verb *paekī'si*, "to shoot," and the instrumental suffix *-ken*; the word seems to signify "the bursting or exploding thing with which one shoots").

## II.

*Hair*, *nīminīs* ("my hair;" the radical is *minīs*).

*Hammer*, *pekūtegen* ("that with which one strikes;" from the radical *pekūte*, "to strike," with the instrumental suffix *-gen*).

*Hand*, *nīnīndjī*; *nīnē'ndjī* ("my hand;" the radical is *nīndj* or *nēndj*).

*Hand* (*left*), *nīnnemēndjīnīndj* ("my left hand;" the chief component is *nemēndjīnīndj*, composed of the radicals *nemēndj*, "left," and *nīndj*, "hand;" -ī is verbal suffix).

*Hand* (*right*), *ningiteimīndj* ("my right hand;" literally, "my great or excellent hand;" from *nīn*, *gūteī*, *nīndj*).

- Handkerchief*, mūwē (a loan-word from French; = *mouchoir*, which in Canada is pronounced *mū-wé'v*).
- Handkerchief* (for neck), nā'bhikεg (derived from the radical *nā'bi*, "to hang from," through the verb *nā'bhikεn*, "I wear on the neck").
- Handkerchief* (silk), sēnīpε nābhikεg (see *Handkerchief* and *Ribbon*).
- Hard*, máskewā ("it is hard;" from the radical *máskε*).
- Hat*, wīwákwen (according to Cuoq the corresponding *wīwakwan* of the Nipissing is an abbreviation of *wīwakwεctikwan*, a term formerly in use, which is composed of *wīwakwε*, "that which covers," and *ctikwan*, "head;" so the word would seem to mean the "coverer of the head." The word may, however, be derived directly from *wīwakwε*).
- Hat*, wīwákwē (this form is also in use among the Mississagas).
- Hatchet*, teikámigen (-gεn is instrumental suffix. This word is doubtless cognate with the Nipissing *teikkaigan*, "hache pour équarrir," and Cree *tehikahigan*, "axe." The root of the word is seen in the Cree *tehikahicεn*, "he chops").
- He*, wī'nitēm ("he now," "it is his turn;" from the demonstrative *wī-* and the suffix *-nitēm*, which appears to be the same as the Nipissing radical *nitam*, "premier").
- Head*, nctigwεn ("my head;" the radical is *ctigεn*).
- Heart*, ntē' ("my heart;" the radical is *tē'*).
- Heaven*, íepemng ("in the on-high;" *-ing* is locative suffix, and the radical is *íepem*, "on high, up," which comes from the more primitive *íp*, "high, up." Baraga gives *ishpemng* = "upstairs").
- Heel*, ólōnden ("his heel;" the radical is *tōnden*).
- Hell*, ánamékamík (literally "the house below;" from the radical *ámamε*, "down, below," and the radical suffix *-kámik*, "house").
- Hell-diver*, "cǐngibis (etymology? The Cree *sikkip*, "poule d'eau," show *-is* to be suffix).
- Hemlock*, kákamic (this, like the Otcǐpwē *kagagivanj*, Nipissing *kakakiwinj*, is the "raven's tree;" the components are *kákakī*, "raven," and *-mic*, "tree, shrub").
- Hen*, pekákwen (etymology? Cuoq regards as somewhat far-fetched the suggested derivation of the Nipissing *pakuakwan* from *pakak*, "clair, éclatant," and *-once* or *-ice*, a suffix signifying "noise, voice." The word is used both for "cock" and "hen," as is the case in Nipissing and Otcǐpwē. The Cree word is *pákkōhákwan*, the etymology of which is uncertain).
- Here*, mändē.
- Heron*, móckēō'sī (etymology? The word seems to contain the radical suffix *-sī*, "bird." The cognate words in Nipissing, Otcǐpwē and Cree are *mōckōsī*, *mōshkōsī* and *mokōsīr* or *mokkōsīr*; perhaps the root of the word is seen in the Nipissing *mōckā*, "to emerge, to rise").
- Herring*, ókē'wis; ókā'wis (the radical is possibly in the Nipissing *oko*, "en bande, en tas").
- Hill*, pikwā'dine ("it is hilly or mountainous;" from the radical *pikō* or *pikε*, which expresses the idea of an "elevation, a hump," and the suffix radical *ā'din*, "mountain, hill").

*Live* (see *Bechive*).

*Hog*, *kōkū'c* (Cuoq considers that the Nipissing *kōkōc* and its Algonkian cognates have been derived from the French, "according to Algonkian analogy." Other writers, rejecting the etymology from French *corhon*, assign to this word an onomatopœic origin).

*Honey*, *āmō sīsibākwe't* ("bee-sugar").

*Hook* (see *F'ish-hook*).

*Horn* (*coruū*), *č'ckēn* (the Cree forms, *oskan*, "bone," and *eskan*, "horn," render it probable that the root of both is *-skēn*, the Mississaga *ō'hēn*, "bone," having lost the *s*).

*Hornet*, *āmō* ("bee").

*Horse*, *papā'djikōgēcī* ("it has one hoof;") from *papā'djikō*, "to be one, or undivided," and the radical suffix *-gēcī*, "hoof, claw." The radical of the first component is *pā'djik*, "one by one;" *pēcik*, "one;" *pa* is reduplicative).

*Hot*, *gicā'tē* ("it is warm weather;") from the radical *gīc*, which conveys the idea of "warmth," and the verbal suffix *ā'tē*, "it is").

*Hot*, *kītcīgā'mitō* ("it is hot," said of water and liquids; from the radical *kītc* = *gīc*, "hot," and *āg'āmī*, "liquid;" *-tc* is verbal suffix = *ā'tē*).

*House*, *wī'kīwā*.

*House* (*in the*), *wī'kīwam* (at Skūgog "house" is *wī'kīwā*, and *wī'kīwam* means "in the house." Cuoq seeks to connect the Nipissing *wīkīwam* with *wīkīwas*, "birch bark," because it formerly signified "bark house." This is very doubtful, as the tree would in all probability receive its name from the house and not *vice-versa*. In

Cree we find a simpler form, *wīkī*, "sa demeure," and *kīkī*, "ta demeure," which suggest the ultimate derivation of these words from a primitive radical *kī*).

*Huckleberry*, *min*; *mīn* (*mīn* or *mīn*) is a widespread Algonkian term signifying "fruit, berry, grain," etc. It has been suggested that the ultimate signification of the word is "divided, split into parts," as many berries, fruits and grains are. When specialized the word signifies the huckleberry).

*Humming-bird*, *nōnōkāsī* (the etymology of this word is not quite certain. Cuoq inclines to derive the corresponding Nipissing *nōnōkase* from *nōnoku* and the suffix *-sī*, "bird," the meaning being "the bird *nōnoku*." This latter word he takes to be of onomatopœic origin, expressive of the noise made by the bird when flying. Another, and perhaps a better, etymology is that which derives the name of this little bird from the radical *nōka*, "slight, tender, feeble," which by reduplication becomes *nōnoka*, and the suffix *-sī*, "bird." The name would then signify "l'oiseau mince").

*Hundred*, *ningō'twak* ("one hundred;") composed of *ningōt*, "one," and the numeral suffix *-wak*, which denotes "hundred." *Ningōt* or *ningō* is the word for "one," which is used in composition, otherwise *pēcik* is employed).

*Husband*, *nindā'pē* ("my husband;") *nind* = *nīn* = *nī* is pronominal prefix, the radical being *ā'pē*, "husband, man;" this generic word for "an adult male," which

in some dialects has disappeared, is well preserved in Mississauga. It is probably the same as the radical in the word for "boy").

## I.

*I*, nin ; n̄in ; n̄ēn.

*Ice*, m̄kw̄em (etymology?).

*In*, im̄'ēn ("there").

*Indian*, en̄'ēinā'bē (literally "the good man," "the man *par excellence*;" from *en̄'ēin* = *ōn̄'ēin*, "is good," and the radical *ā'bē* = *ā'p̄ē*, "man").

*Ink*, ōdj̄i'b̄igēnā'bō ("writing liquid;" *-ā'bō* is radical suffix = "liquid;" *ōdj̄i'b̄igēn* is derived from the radical verb *ōdj̄i'b̄igēn*, "I make marks on something;" *-gēn* is instrumental suffix).

*Insect*, mānitō'e (this appears to be a derivative from *mānitō*, "supernatural being," with the deteriorative suffix *-e*. The literal meaning seems to be "petty deity").

*Iron*, p̄iwā'bik (Mrs. Bolin stated that this word signified "the metal that crumbles off." It is composed of the radical *p̄i* or *p̄ic*, signifying "small, in pieces," and the radical suffix *-ā'bik* or *-wā'bik*, "metal, mineral." Compare the Otc̄ipw̄ē *n̄iu b̄ic̄ina*, "I crumble something").

*Iron-wood* (in Canadian French, *bois dur*; *Cornus Canadensis*), mā'ne ; mā'nēn.

*Iroquois*, n̄ā'tōwē (probably "he is a snake." *N̄ā'tōwē* is the name given by certain Algonkian tribes to a large species of snake).

*Island*, m̄inis (etymology?).

*Island* (in a river), m̄initik (this signifies an island in a river, with trees on it. It is probably com-

posed of *m̄inis*, "island," and *-ā'tik*, or perhaps *m̄it̄ik*, "tree").

## J.

*Jay*, d̄ind̄ē'sī (*-sī* is suffix, signifying "bird." *Cuoq* considers the Nipissing *tendesī* to be of onomatopœic origin, the bird being named from its cry "*tenk*." The word would then signify literally "the bird *d̄ind̄ē'*").

## K.

*Kettle*, ākik (probably a derivative of *ā'k̄i*, "earth," since the first "kettles" were made of clay by the Indians).

*Kettle* (of tin), ā'kik.

*Kill*, n̄iu n̄i'ēe ("I kill him;" the radical is *n̄i'ē*).

*Kingfisher*, ōk̄ick̄imen̄i'ssī (etymology somewhat uncertain. *Cuoq* derives the Nipissing *ok̄ick̄iman̄-issi* from *k̄ick̄iman̄*, "a whetstone," the literal meaning being "the bird whose voice resembles the noise made in passing a knife over a whetstone." The *ō-* is pronominal and *-sī* suffix = "bird").

*Knee*, ōḡi'd̄ik ("his knee;" the radical is *ḡi'd̄ik*).

*Know*, nin k̄ik̄ēnden ("I know it"),

## L.

*Lake*, sāḡā'iken (this word seems properly to be applied to small inland lakes or river expansions; it is perhaps connected with *saḡi*, "the mouth of a river," or the root *sakaau*, "to go out," seen in Otc̄ipw̄ē).

*Lake*, āss̄āḡā'iken.

*Lake*, gásāgā'ikēn (these last two words are variants, due probably to individual pronunciations of sāgā'ikēn).

*Lake Simcoe*, ecúnióng; ocúnióng ("the place of the calling; " so named from a legendary, or perhaps an historical, incident, for which see below. The suffix *-ong* is locative).

*Lake Simcoe*, gíteigā'ming ("the great water").

*Lake Skūgog*, gá-sāgā'ikēn ("lake").

*Lake Huron*

*Lake Ontario* } gíteigā'ming ("the  
*Lake Erie* } great water").

*Lake Superior* }

*Lamp*, wásekwanéndjiken (this word probably signifies "it is used for a light," or "that from which a light is obtained; " the radical is seen in the Otcápwē *nin wásakwanean*, "I light it," the primitive root being *was*, which contains the idea "to shine, brilliant; " the *-djiken* is instrumental suffix).

*Lamp oil*, wásekwanéndjiken pī'mitē ("lamp grease").

*Lamp Wick*, wásekwanéndjiken sá-kíteg (the last component is probably cognate with the Otcápwē *sagatagan*, "tinder").

*Laure*, onít.

*Land*, á'kī; ákě.

*Landing (of canoes)*, kapč'win (a derivative from the radical *kapč*, which expresses the idea "to get out of a canoe; " *-win* is abstract suffix).

*Last autumn*, takwá'gong (*-ong* is suffix = "last").

*Last night*, dě'bikong.

*Last spring*, mīnókā'ming.

*Last summer*, nī'binong.

*Last winter*, pīpō'nong.

*Late*, ó'sēm kiwā'nēgwéčī ("you are late; " *ōsem*, "late; " *hī*, "you; " and [*ē*]ā'nēgérī "evening." See *Evening*).

*Laugh*, pā'pī.

*Lead*, oekfkwōmēn (Mrs. Bolin stated that this word literally signified "it can be cut with a knife." The radicals seem to be *kik* or *kick*, "cut; " and *mō'komēn*, "knife; " *ō-* is significant of the third person).

*Lead pencil*, ócigēn (?).

*Leg*, ókád; ókā't ("his leg; " the radical is *kad* or *kāt*).

*Legs*, ókádēn ("his legs; " *-ēn* is plural suffix).

*Leggings*, mītás (the radical is *tas*; the exact signification of the *mī-* is not known).

*Light (lux)*, wásakwō'nī (literally "it shines, is light; " the radical is *wása*, "bright, shining; " the radical suffix *-kwō'nī* signifies "flame, blazing").

*Lightning*, wásámōwin; wásámōēn (the radical is *wása*, "shining, bright").

*Lightning*, wásámawek ("there are flashes of lightning; " *-wek* is plural suffix).

*Lily (water-)*, ókitā'buk (etymology? Baraga has *okitebago-wassakwane*, "a kind of yellow flower growing in the water; " *wassakwane*, "flower").

*Little (a)*, pándjī.

*Log (of wood)*, kwatád (etymology?).

*Long ago*, mē-nwíčě (etymology?).

*Looking-glass*, wābimō'teicágwēn (Mrs. Bolin explained this word as meaning "where spirits are seen; " the word is derived from the radical *wāb*, "to see; " and *ōwī'twágwēn*, "his ghost or spirit." When the Indians looked into a

mirror for the first time, they thought they saw their ghosts or spirits. The Cree has *wābamuu*, "mirror;" *wābamuu*, "il se voit dans un miroir," from the radical *wāb*).

*Loon*, māuk (etymology?).

*Lynx*, pīciū' (etymology?).

## M.

*Marsh*, tōtō'gen (with a suffix *-gen* from the radical *tōtō*, "trembling, infirm, insecure").

*Man* (*homo*), inī'nī (the exact etymology of this word is not known; it is probably related to the radical *inīn*, "true, good." Lacombe explains the Cree *iyinū* as "le principal être, le vrai être," from root *iyīn*).

*Man* (*vīr*) (see *Husband*).

*Man* (*i. e.*, *Indian*), anī'cinā'bē (see *Indian*).

*Man* (*young*), óekinē'gī (from the radicals *ockī*, "new, fresh," and *ūē'gi* = Nipissing *nik*, "to be born;" literally "new-born").

*Manitoulin Island*, mánitō wā'ning ("spirit abode").

*Maple* (*hard*), ā'ninā'tik (probably "the tree *par excellence*," as Cuoq states, from *inīn* or *anīn*, "true, excellent," and the suffix radical *-tik*, "tree;" a derivation from *anīnā* or *inīnā*, "man," has also been suggested, the idea being that the sap of the maple resembles the blood of man, hence "man-tree").

*Maple* (*soft*), teigimā'mic (*-mic* = "tree." Etymology? Evidently cognate with Lenapé *schiechiki-mīnschī*).

*Maple sap*, sí-ibā'kwet-ābō ("sugar

liquid;" *-ābō* is radical suffix = "liquid").

*Maple seed*, āninā'tik miniken ("maple seed").

*Maple sugar*, āninā'tik sí-sibā'kwet; sí-sibā'kwet (this word signifies literally "squeezed stick;" from the radical *sīs*, "squeezed, pressed," and the suffix radical *-bā'kwet*, "stick").

*Martin*, wābicā'cī (etymology? Possibly connected with the root *wāb*, "white." The Cree *wāpistān* contains the same radical as first component; the corresponding Lenapé is *wāpīkwēss*).

*Maskinonge* (*Esox estor*), maski nō'ncē (Cuoq derives the Nipissing *mackīnonje* from *mac*, "big," and *kinonje*, "pike;" he supports this derivation by citing the fact that in one dialect the word has the form *mīrīkinonje*).

*Mat* (*for drying river upon*), ópōdji-gen (etymology? The suffix is *-gen*; the remainder of the word is probably the same as Otcépwē *apakōdjje*, "I cover it." Compare also Otcépwē *apakēi*, a "lodge mat").

*Meat bird* (*Lanius septentr.*), gwīng-gwic; kwīngkwic.

*Meat*, wī'-ī-ās ("flesh." See *Flesh*).

*Medicine*, mackī'kī (this word, which also signifies "herb, plant," is probably from the radical seen in the Nipissing *mākosī*, "prairie," and Sautaux *mākosī*, "grass, plant").

*Medicine-man*, djēsukōwini'nī; mīdē' (wīnī'nī = man).

*Meeting-house* (see *Church*).

*Midnight*, óbitē débiket ("half night;" the radical *óbite* signifies "half").

*Milky way*, nā'mēpakwē'bikēmí-



- tōwet (Mrs. Bolin said this word meant that "the sturgeon was stirring up the lake of heaven with his nose and making the water "rily;" the word seems to be composed of *nāmē*, "sturgeon," and *pakwē'bi'kāmī*, "it is turbid").
- Minnow*, *gīgō'sens* ("little fish;" from the radical *gīgō*, "a fish," with the diminutive suffix *-sens*).
- Mississaga*, *Misisā'gō*; *Misisā'gwē* (see below).
- Moccasins*, *ōmūkesin* ("his moccasins;" the etymology of this word is very uncertain; the radical may be *mōk*, "to press").
- Mohawk*, *nā'tōwē* ("snake").
- Mouth*, *nínggō kī'jic* ("one moon").
- Moon*, *kī'zis* (i. e., "star"); *dē'bi-kī'zis* ("night star or sun," from the radical *dē'bi'k*, "night," and *kī'zis*, "star").
- Moose*, *mīcōwa* ("elk").
- Moose*, *mōns* (etymology? But there is reason to believe that the word signifies "the eater," in allusion to the "ravage" of the animal).
- Morning*, *gī'gī'ep* (properly "in the morning early;" the first part of the word has not been explained, the last is identical with Nipissing *jeba*, "ce matin passé," and Otcipwē *jiba*, "this morning").
- Morning star*, *wābān anéng* (from *wā'ban*, "it is day," and *anéng*, "star").
- Mother*, *níngga* ("my mother;" the radical is *gā*).
- Mother*, *nínggā'na* ("our mother"); *aibī'genūb*; *gebīē'nwēs* (these two words were obtained from Chief Johnston's niece; they seem to be peculiar to Mississaga, and their etymology is not apparent).
- Mother*, *n'dō'dōn* ("my mother," a children's word; the radical is *dō'dōn* or *dōdō*. Cuoq seems to connect the corresponding Nipissing *djodjo* with the word *totoe*, "breast," but this is doubtful).
- Mother-in-law*, *nínsīgō'sis* ("my mother-in-law;" this word is used by the daughter-in-law; the radical is *sīgō'sis*, which is probably a diminutive of the word seen in Nipissing *sikos*, "tante materielle," Otcipwē *sīgoss*; *nínsīgō'sis* would seem therefore to mean "my little mother's sister").
- Mountain*, *wadjī'ū*; *watefū* (etymology?).
- Mouse*, *wā'wābekwenō'dji*; *wābekwenō'nēi* (Cuoq thinks that the Nipissing *warobikonotwenjic* is a diminutive of an earlier word, *wobikonote*, the exact etymology of which is unknown; perhaps this latter is a diminutive of a form *wobikon*).
- Mouth*, *nintō'n* ("my mouth;" the radical is *tōn*).
- Much*, *nīpiwa*.
- Mad turtle*, *mī'cika* (etymology?).
- Muskrat*, *wājásk*; *wāljáck* (the etymology of this word is very uncertain; for the Nipissing *wajack* Cuoq suggests a derivation from *wac*, "the cabin of the muskrat," and *-ack*, "plant," because "il a sa ouaje dans les jones").
- Mosquito*, *sā'gimē* (etymology?).

## N.

- Nails* (*finger*), *ockōncig* ("his finger nails;" the radical is *ekōnc*; *-ig* is plural suffix).
- Nar*, *bēcū'* (the word is the radical *bēcū'*, "short").

- Neck*, ôkwā'gēn ("his neck;" the radical is kwā'gēn).
- Needle*, cābōnjēns (-s seems to be a diminutive; -gēn is instrumental suffix, and the radical is cābō, "through, pierce;" a needle is "that which pierces or is thrown through cloth, etc.").
- Nephew*, ánicwī'ni (etymology?).
- Nettle*, mēsōns; mēsō'ns (Mrs. Bolin explained this word as meaning "fuzzy thing;" she considered it and the word for "nettle" as being the same. The words are different, however, in Otcépwé and Nipissing).
- Never*, kā'win wī'ka (kā'wīn, "not," and wī'ka, "later, after").
- New*, óekē ("it is new;" the radical seems to be oek. Compare oek, "raw, green").
- Niece*, nindō'djimis ("my niece;" the radical is dō'djimis).
- Night*, débiker ("it is night;" -et is suffix, the radical is débik).
- Night (last)*, débikóng (-ong suffix = "last").
- Nine*, cangáswi; cangásī (this word is composed of cang and the radical suffix -aswi. Cuoq says that cang contains the idea of "inferiority, imperfection;" cangáswi would seem to mean "the imperfect number," as compared with mításwi, "ten." Compare Cree keka mítátat, "nine" = "nearly ten").
- Ninety*, cangásō mítā'ne ("nine tens").
- No*, kā; kā; kāwin (the radical is kā; wīn is an augmentative particle).
- Nonkon Island*, mínisinónkon (Mrs. Bolin explained this word as signifying "woods - all - in - one - spot island;" mínis means "island;" nónkon is probably from the root non, "narrow, constricted").
- Noon*, nawā'kwē ("it is the middle of the day;" the radical is naw, "the middle, in the middle;" the literal signification of the word is "it, the sun, is at the middle;" -ākwē is a predicative suffix used of the "sun").
- Nose*, nīdjā'c ("my nose;" the radical is djāc. Nipissing djac means "museau").
- Not*, gāgō (probably a compound of kā, "no").
- Nut (hazel)*, pakánins (this is a diminutive with the suffix -ins, from pakáa, "hickory nut").

## O.

- Oak (black)*, mītgómie (this word is derived from mī'tigō for mī'tik, "tree," and -mie, "shrub;" the acorn is mītgómān, "wood-fruit").
- Oak (white)*, mī'cimie ("the big tree;" mī'cī, "big," and -mie, "tree, shrub").
- Oar*, ácābō'djēnók (this is a derivative from a more primitive form seen in the Otcépwé aj'boian; the radical is áwē, "backward." See Row. Compare Cree assepūt, "il va en arrière étant assis").
- Oats*, papā'djikókō'cimī'djin (mā-djin is radical signifying "eat, food;" the whole word literally means "horses' food").
- Often*, nīnfadjim (Cuoq attaches the corresponding Nipissing nanjīn-gin to the radical nīnjīn, "quickly;" the word is formed by reduplication).
- Old*, kōtē (used as prefix adjective).
- Old woman*, mīndimō'nyī (etymology?).

*One*, pē'cik (the derivation of this word is not yet certain. Dr. J. H. Trumbull compares with Otcípwē *pejig* the Massachusetts *púsuk*, "one only," and concludes that this Algonkian word for "one" really signifies "a very small thing").

*One*, nínggō (used with nouns, etc.; etymology?).

*Otcípwē*, otcípwē (etymology? See below).

*Otter*, níngik (etymology?).

*Owl*, kōkōkō (of onomatopœic origin).

*Owl* (*white*), wā'bi kōkōkō ("white owl").

*Or*, pí'djikī (etymology? In Cree *píjiskōw* has the general sense of "animal").

## P.

*Paddle*, ábwē (etymology?).

*Paddle* (*to*), teimč'n (see *Canoe*).

*Paper*, mási'ná'igen (derived from the radical *másina*, which signifies "painted, written," etc; *-gen* is suffix of agent instrument; "paper" is "that on which something is written").

*Parched rice*, kâpí-igen (derived with the suffix *-gen* from the radical *kâpís*, "fragile").

*Partridge*, pinč' (in some Algonkian dialects this is the word for "bird;" and it is curious that the Mississauga word for "bird," *pínč'č'ē* or *bínč'č'ē*, is a diminutive of this radical. Compare Cree *pūhyew*, "partridge," and *pūyēsīs*, "bird").

*Pen*, mfgwen (literally "feather").

*Pepper*, wēšēken ("the bitter thing;" from the radical *wēšēk*, "bitter, piquant").

*Perch* (*fish*), esā'wa; esā'wens; esā'wis (etymology? The second and third words appear to have a diminutive suffix *-us*).

*Pickereel*, ōkâ'.

*Pigeon* (*wild*), ōmī'mī (etymology?).

*Pike* (*fish*), kinō'ncē (probably from the radical *kā'nō*, expressing the idea "long, pointed." Lacombe derives the Cree *kinosew*, "fish," from the root *kin*, "pointed, long").

*Pine*, cinggwak (etymology? But compare *cinggop*, "fir").

*Pipe* (*tobacco*), ōpōā'gen; opwā'gen (this word is formed by means of the instrumental suffix *-gen* from a radical *pōā*, "to smoke").

*Plate*, ōnā'gen (*-gen* is suffix of instrument or agent).

*Plum*, pakēsēn (etymology?).

*Point* (*of land*), nēyč'ē (from the radical *nē*, "a point of land").

*Porcupine*, k-ā'-k ("rough, bristly." Lacombe derives the corresponding Cree word *kákwa* from the radical *kák*, "rough, hard to the touch").

*Portage*, wā'nigen (this corresponds, with vocal change, to Nipissing *onikam* and Otcípwē *onigam*).

*Port Perry*, ōdā'ne ("town").

*Pot* (*stove*), ōkâ'kik; ō'ketā'kik (Cuoq derives the Nipissing *okat-akik* from *okat*, "his leg," and *akik*, "kettle;" the word signifying "a pot with legs").

*Potato*, ōpín; ōpī'nī (this word appears to have been given in various Algonkian dialects to other subterranean fruits and vegetables than the potato).

*Powder* (*gun*), mēkādč (literally, "it is black").

*Powder-horn*, bíndekátewēn ("that in which powder is put;" from

*bind*, radical signifying "in," and *mēkātē*, "powder;" -*n* suffix).  
*Prairie*, *mēskwā'ē* (from the same radical, *mēsk*, seen in Cree *maskutee*, "prairie;" *maskusiy*, "grass;" Nipissing *mackote*).  
*Pumpkin*, *ōgwīcimen* (etymology?)

## Q.

*Queen*, *ō'gimā'kwa*; *ō'kimā'kwa* ("female chief;" formed by the suffix -*kwa*, "woman," from *ō'kimā*, "chief").

## R.

*Rabbit*, *wāpūs*; *wāpōs* (a derivative from the root *wāb*, "to be white," by reason of the color of the animal in winter; if -*s* represents here a diminutive suffix, then *wāpōs* will be "the little white one").

*Raccoon*, *āsšiben*; *ē'sšiben* (the etymology of this word is not quite certain; Mrs. Jameson says there is a legend that the raccoon was made from a shell on the shore, and that his name signifies literally "he was a shell," from *es*, "a shell," and -*pēn* or -*dēn*, a suffix expressing what is past; Cuoq, however, says that the word means "the animal that feeds on oysters;" in any case the radical is *es*, "shell, oyster").

*Rain*, *kī'mīwen* ("it is raining;" Lacombe seems to derive the Cree *kimīwan* from the root *kim*, "en secret;" -*wēn* is predicative suffix).

*Rainbow*, *ō'tēgwā'nībī'sēn* ("the coverer of the rain;" from *ō'tēgwā'ī*, "he covers it," and the radical suffix, -*bī'sēn*, "rain;"

the Indians believed that the Great Spirit covered the rain with his mantle).

*Raspberry*, *mīskwīmin* ("blood-berry;" *mīskwē*, "blood," and *min*, "berry").

*Rat*, *gīcī wā'wābēkwēnō'djī* ("big mouse").

*Rattle*, *cīcīgwēn* (this word contains the suffix -*wēn*; the first part is probably onomatopœic and connected with the word for rattle-snake).

*Rattlesnake*, *cīcīgwē*; *cīcīgwa* (probably of onomatopœic origin).

*Raven*, *kākakī'* (of onomatopœic origin).

*Razor*, *gackibā'djigēn* (formed, with the instrumental suffix -*gēn*, from the radical *gack*, "to scrape;" a razor is "that with which one scrapes or shaves." Nipissing *kackibās*, "se raser").

*Red*, *mīskwa* ("it is red;" the words for "red" and "blood" seem to come both from the same stem, *mīskō* or *mīsk*, "red or blood-colored").

*Redwood*, *mīskwā'blmīc* (this word probably signifies "dysentery shrub;" from *mīskwā'bi*, "bloody flux, dysentery," and -*mīc*, "shrub." According to Cuoq the Indians used its bark to stop the flow of blood").

*Reindeer* (not known).

*Ribbon*, *sēnīpēn* (this word appears to be a borrowed term; Cuoq gives in Nipissing *denībān* as from French *du ruban*, and the Mississaga *sēnīpēn* is probably the same word with *s = d*).

*Rice* (*wīd*), *mēnō'mīn* (the last part of this word is *mīn*, "fruit, grain;" what the first part signifies is not certain; perhaps it is

- from the root seen in Nipissing *man*, "to lift, to take away," in reference to the method of threshing the rice into the canoes).
- Rice (parched)* (see *Parched rice*).
- Right hand* (see *Hand*).
- Ring (finger)*, *tétibinfudjibisó'n* (this word seems to consist of the radicals *tétib*, "around, round," *níndj*, "hand," and *bisón*, "gir-dle").
- River*, *síbī*; *sipī* (perhaps cognate with the Cree radical *sip*, "qui s'étend").
- Road*, *mī'ken* (etymology?).
- Robin*, *ópī'tcī* (etymology?).
- Rock*, *óte'pik* (the suffix radical *-bik*, *ábik* = "mineral, stone," etc., seems to be contained in this word).
- Roof*, *ópúkwen* ("the cover of the house;" from the radical *opuk*, through the verb *opúkwe*, "to cover a house," with suffix. The Mississaga word is identical with the Cree *apakwón* and Nipissing *apakwau*, and differs from the less primitive *apakó'jijau* of the Otcípwc).
- Row (v.)*, *nind ácebó'ye* ("I row;" the idea in "row" is to "sit backwards," from the radical *áe'*, "back, backwards;" the word literally signifies "I move backwards sitting").
- S.
- Salt*, *sī'atā'vég* (this is probably the same word as the Nipissing *vicit-agan*, which comes from the radical *vic*, "acid, bitter, salt").
- Salmon*, *acā'mek*; *acawā'mek* (the last part of this word is the suffix radical—*āmek*, "fish").
- Sarsaparilla*, *ókā'dek* ("his leg root;" *ō*-pronoun, *kād* radical = "leg," *-ek* radical suffix signifying "wood, tree, root;" so called from its shape).
- Sassafras*, *menagwā'kimic* ("the scented tree;" literally "it gives forth an odor shrub;" from the radical *menam*, "smell," through the verb *menagos*, "to give forth a smell," and the suffix *-miv*, "tree, shrub." Compare Otcípwc *mená'gwad*, "it smells").
- Saviour, Our (Christ)*, *kítec mā'nitū* (*i. e.*, "God").
- Serech-owl*, *kó'kó'kó* (onomatopœic).
- Sea*, *kíteigā'mé*; *gigíteigā'mé* ("big water;" *kítei*, "big," and *-gā'mé*, radical suffix signifying "body of water;" *gigítei* is reduplicated from *kítei* or *gítei*. See *Lake*).
- See*, *ówā'búnden* ("he sees it").
- Seed*, *míniken* (etymology?).
- Seven*, *niewā'si*; *niewā'swī* ("two more" or "two + five;" *nīe*, "two," and *ā'swī*. See *Five*).
- Seventy*, *niewā'sī mīā'ne* ("seven tens").
- Shave (v.)*, *ká'kibā'cō* (see *Razor*).
- Sheep*, *má'netā'nic* (Mrs. Bolin stated that this word meant "the animal whose hide is not durable," or "damaged hide;" the corresponding Cree is *mestjā'nis*).
- Shirt*, *pé'pekewē'ī'en* ("thin skin" or "thin wearing;" from the radical *pé'peké*, "thin," and the radical suffix *-wē'ī'en*, "skin, fur").
- Shoe*, *mó'kesen* (this word has been influenced by English pronunciation. See *Moecsisin*).
- Shoe*, *mī'tikwā'kesin* ("wood-shoe;" composed of *mitig*, "wood," and *mú'kesin* or *mā'kesin*, "shoe").
- Shoot (v.)*, *packfísge* ("he shoots;" see *Gun*).

- Shot* (*n.*), er'eibánwins ("little duck-ball;" *éivh*, "duck," and *énurins*, diminutive of *anurí*, "ball bullet, arrow;" in Nipissing, *anurí* means "arrow" only, a sense which it has not in Otcépwé. The Toronto MS. has for "shot" *shissibanonen*).
- Shoulder*, odínimánggēn ("his shoulder;" the radical is *dínimánggēn*. Cuoq connects the Nipissing *tinimangan* with the radical *tinigan*, "shoulder-blade").
- Silver*, wábíške cō'nīa ("white money;" from the stem *wabíski*, an enlargement of the radical *wáb*, "white," and *cō'nīa*, "money, silver").
- Sister*, ní'tikik; ní'tigik; ní'tikí' ("my sister;" the radical is *tikik*, "sister of a woman").
- Sister* (*younger*), oēi'meyēn ("his sister;" the radical is *cī'mē*).
- Sister* (*elder*), nīmíssen ("my sister;" the radical is *mísse*).
- Sister-in-law*, nīmim ("my sister-in-law;" the radical is *nim*).
- Six*, ningō'twas ("one + five;" *nin-gō't*, *áwē*).
- Sixty*, ningōtwá-i mītá'nē ("six tens").
- Skūgog island*, mínis ("island").
- Skūgog lake*, pidjō'gen skū'tegog(?).
- Skunk*, cikóg ("the urinator;" from the radical *cik*, "to urinate").
- Sky*, gī'eik; kī'zikū (etymology? In Nipissing, *ájik* signifies "day" only).
- Sleep* (*v.*), nīpā'.
- Sleigh*, cī'bóggen (origin?).
- Sleigh*, otā'bēn ("that on which something is drawn or transported;" from the radical *otā'be*, "to carry, to transport").
- Small*, ekā'sin ("it is small;" from the radical—*ekā's*, "small").
- Smoke* (*v.*), kikā'nēmū'tē ("it smokes").
- Snake*, kīnē'pik (from the radical *kīn*, "long, pointed").
- Snake* (*green*), ósawáskōginē'bikons ("little green snake;" *-ons* is diminutive).
- Snow*, kūn.
- Snow* (*v.*), sō'gipō ("it snows;" properly "to fall in flakes;" from the radical *sō'hī*, "much, in a heap, numerously," and the radical suffix *-pō*, "to snow").
- Snowshoe*, ā'kim; āgim (etymology?).
- Soft*, nō'ka ("it is soft").
- Soldier*, cīmā'genic (derivative of *cīmā'gen*, "lance, spear").
- Son*, ningwís ("my son;" the radical is *gris*).
- Son* (*adopted*), ningwíssike ("my adopted son").
- Son-in-law*, níningwen ("my son-in-law;" the radical is *níngwen*).
- Speak*, kī'kitō ("he speaks").
- Spear*, ōnít (etymology?).
- Spider*, esā'pikā'ēci ("the net-maker;" through the verb *esā'pīka*, "to make a net;" from the radical *esā'p*, "a net").
- Spirit* (*ghost*), ō'tēcā'g ("his spirit;" the radical is *tēcā'g*).
- Spirit* (*bad*), mā'djīō'tēcā'g (*mā'djī* "bad").
- Spirit*, evil (*devil*), mādjī múnidū; máteci mā'nūtū.
- Spirit*, holy (*Holy Ghost*), gāteci ō'tēcā'g (*gāteci* = "great").
- Spoon*, emikwen (etymology?).
- Spring* (*well*), tēkib (probably from the radical *tēke* or *tēki*, "cool, cold," in reference to the temperature of the water).
- Spring* (*season*), mīnō'kamī; mīnō'kemī (literally "the water is good [for navigating];" from the radical *mīnō*, "good," and

- the radical suffix *kám̄* or *kém̄*, "water").
- Spring (last)*, *m̄in̄ókaming* (-*ny* = "last").
- Spruce*, *kawā'ndak* ("the tree with narrow, pointed leaves;" from the radical *ká*, "sharp, prickly, pointed," and the radical suffix *ā'ndak*, which denotes the foliage of evergreen trees).
- Squirrel*, *atci'tan̄on̄*; *atci'tam̄ō* (Cuoq derives the Nipissing *atci'tam̄ō* from *atci't*, "head first," and *-am̄*, relating to the "mouth;" the animal is so named from the way in which he descends trees, etc.).
- Star*, *anang*; *anángkī* (signification of *-kī* is uncertain).
- Steer (v.)*, *ōtā'ke*.
- Step (v.)*, *tekwekī*; *tékwek* ("he steps").
- Stick (for threshing rice)*, *pawég-m̄it̄ik* (from the radical *par̄en*, "to thrash or beat with a stick," and *m̄it̄ik*, "stick").
- Stick*, *m̄it̄ik*; *mit̄ig*.
- Stocking*, *c̄ib̄ign̄om̄it̄a's* ("long leg-gings;" from the radical *c̄ib̄*, "long," and *m̄it̄a's*, "leg-ging").
- Stone*, *ass̄en̄*; *ass̄i'n̄*; *as̄i'n̄* (the Cree *ass̄in̄i'y*, "stone," seems to be cognate with *assan*, "dur, solide").
- Stove*, *piwā'bik̄is̄ik̄en* (from *piwā'bik̄*, "iron," and *k̄is̄ik̄en*, "warmer").
- Strawberry*, *ōt̄'m̄in̄* ("his heart fruit," *ō*, *t̄*, *m̄in̄*; from its shape).
- Sturgeon*, *nām̄č'* (in some dialects this word means "fish").
- Sucker (fish)*, *nām̄č'pin* (a derivative from *nām̄č'*, which in some dialects signifies "fish").
- Sugar*, *s̄is̄ib̄'kwet* (see *Maple sugar*. Cuoq, however, connects Cree *s̄is̄ip̄ask̄wat* with *s̄is̄ib̄*, "duck").
- Sugar*, *s̄cap̄a'wa* (the preceding word was thus imperfectly pronounced by one Indian).
- Sumach*, *pakw̄en̄im̄ic* ("the tree that bears the *p̄ā'kw̄en̄*; *-m̄ic*, "tree, shrub").
- Sumach - fruit*, *p̄akw̄en̄* (etymology?).
- Summer*, *n̄i'pin* (etymology?).
- Summer (last)*, *n̄i'binong* (-*ny* = "last").
- Sun*, *k̄i'zis* (etymology?).
- Sunday*, *ānim̄i'ē ḡi'cik̄et* ("worship day").
- Sunfish*, *ōkw̄ēt̄ā'ci* (etymology?).
- Saviloe (bird)*, *sas̄i'n̄ib̄ic̄ag* (etymology?).
- Swamp*, *m̄esk̄ég* (etymology?).
- Swan*, *wāb̄i's̄i* ("the white bird;" from the radical *w̄ib̄*, "white, to be white," and the radical suffix *-s̄i*, "bird").
- Swim (v.)*, *pin̄ā'take* (from the radical *pin̄*, used as a prefix in certain verbs of movement, and the radical suffix *ā'take*, "to move through the water, to swim").

## T.

- Take (v)* *ōd̄ā'pine* ("I take it;" radical is *ōd̄ā'pin*, "to take (verb's)", *m̄ask̄ewā'dj̄i p̄i'kw̄et* ("frozen grease;" the radical of the first component is *m̄aska*, "hard, stiff").
- Tamarack*, *m̄esk̄egwā'tik* ("swamp tree;" from *m̄esk̄ég*, "swamp," and the radical suffix *-ā'tik*, *-wā'tik*, "plant").
- Teacher*, *kik̄i'n̄ūen̄am̄ā'ke* ("he teaches").

- Teeth*, nīwī'bita ("my teeth;" the radical is *bit*; literally "I have teeth").
- Teu*, mīū'sī; mīū'swī.
- Thank you*, mīgwēc.
- That one*, in-ī-ū.
- There*, mīgwōī.
- Thimble berry*, ōdā'takā'gōmin (etymology? *-min* = "berry").
- Thirty*, nī'simīā'nē ("three tens").
- Thread*, sāsebeb (see *Nit*).
- Three*, nī'swī.
- Thunder*, ānemī'kī (etymology?).
- Thunder bird*, ānemīkī pīnē'ēī ("thunder bird").
- Tin*, wā'bābik ("white metal;" from the radical *wāb*, "white," and the radical suffix *-ābik*, "metal, mineral." Compare French *fer-blanc*).
- Toad*, ōmūkekī ("frog"); pāpīgō-mūkekī (Mrs. Bolin said this word signified "rough frog;" Cuq, however, derives the corresponding Nipissing *pāpikoma-kakī* from *pāpik*, "ilea," *makakī*, "frog;" the Cree *pīpīkratettec*, "toad," which Lacombe connects with *pīpīkusīc*, "it is rough," seems to favor the former etymology).
- Tobacco*, sē'mē.
- To-day*, nōngōm gī'cikēt ("now day;" *nōngōm*, "now," from radical *nong*; *gī'cikēt*, "day." Compare English "nowadays").
- Toes*, nī'binōkwēnīseten (literally "the series of daughters of the foot;" the first component of this word is the radical *nī'binē*, "in a row, in succession;" the last, *seten* = Nipissing *sitan*, "toe," from *sit*, "foot;" *en* = Nipissing *an*, "daughter").
- To-morrow*, wā'bunk (a derivative from *wā'bēn*, "it is day," which comes from the root *wāb*, "light").
- To-morrow morning*, wābūnkī gī'cēp (*gī'cēp* = "morning").
- Tongue*, nīndēnā'nīū ("my tongue;" the radical is *dēnā'nīū*).
- Torch*, waswā'gen (derived by the instrumental suffix *-gen* from the radical *wāsen*, "to fish by the light of a torch").
- Toronto*, gīteē ōdā'nē ("big town").
- Totem*, ōdō'dēm ("his totem;" the radical is *ō'dēm*. Schoolcraft connected this word with the root seen in Otcēpōw *odēna*, "village, town;" Dr. J. H. Trumbull thinks it is from the verb "to have;" in Otcēpōw *ōdūhyann*, "he has;" Massachusetts *oh-tau*, "he has;" neither of these etymologies is very satisfactory. Cuq seeks to connect *ote* with *te*, "heart").
- Trap (for killing animals)*, dasōnā'-gen (*-gen* is instrumental suffix; the radical is *dāsōna*, "to catch in a trap").
- Tree* (no word in use to express the general idea; one Indian, however, used *mīty*).
- Tree (species?)*, ākakwō'nic (etymology?).
- Tree frog*, gī'kībingwākwa (etymology?).
- Tribal name*, Mississā'gē; Mīsi-ā'gē (see below).
- Trolling line*, ōdā'djikō'kēn (*-kēn* is instrumental suffix; the verb *ōdā'djikōkē*, "to fish with a hook and line," may be connected with the radical verb *ōtā'bye*, "to draw, to pull." See *Fishing line*).
- Trout*, namē'gūs (a derivative from the radical *nāmī'*. See *Sturgeon*).



- Trunk (box)*, mī'tigwác (from *mā'tiy*, "wood," and *war*, radical, signifying "cavity, hollow." See *breuchman*).
- Turkey (tame or wild)*, misī'se ("the great bird;" from the radical *misī*, "great," and the radical suffix *-se*, "bird").
- Turnip*, teis (perhaps "pointed").
- Twenty*, nictā'ne ("two tens").
- Two*, nīc.
- U.
- Ugly*, wī'net ("it is dirty;" from the radical *win*, "dirty").
- Uncle*, nicicō ("my mother's brother;" the radical is *cī'ce*).
- Uncle*, nīmicōmīn ("my father's brother;" the radical is *mīcōmīn*).
- V.
- Valley*, wā'natī'ne (literally "the mountain is hollow;" from the radical *wān*, "hollow," and the radical suffix *-tīn*).
- Village*, ōdā'nons (diminutive, by the suffix *-ons*, of *ōdā'ne*, "town").
- W.
- Wagon*, tūtibī'se ("it rolls;" from the radical *tītib*, "round, around").
- Wagon*, ōtā'ben; ōdā'ben (see *sligh*).
- Walk (v.)*, pīmū'se (from *pīm*, a verbal prefix, and the radical suffix *-āse*, "to go on foot").
- Wampum*, migīs.
- Want (v.)*, nīwidje ("I desire;" the radical is *wīlj*).
- War*, migā'tiwin ("fighting;" formed, with the abstract suffix *-iwin*, from the radical *mīgā*, which expresses the idea, "to fight").
- War-club*, pikwā'kwetō'pakámegen ("ball club;" from *pikwā'kwet*, "ball," and *pakámegen*, "club;" this last, as Cree *pakahamāw*, "he strikes," shows, is from root *paka*, "to strike," with *su x -gen*).
- War-hatchet*, tēikámikwēn (see *Hatchet*).
- Warm*, gicō'te ("the weather is warm;" from the radical *gīc*, "warm").
- Warrior*, migā'sōwīnīnī ("war man").
- Wash (v.)*, gīsībigē-īke ("he washes").
- Wasp*, āmō (etymology?).
- Watch*, tībe-igī'zīswēn ("sun measurer;" from the radicals *tībe*, expressing the idea of "measure," and *gī'zīs*, "sun;" *-wēn* is suffix).
- Water*, nīpī.
- Waterfall*, kākabī'ken (from *kāka-bī'ke*, "a perpendicular cliff or rock," which from the radical *kaka* or *kak*, "angular").
- Water lily*, ōkitā'bek (etymology?).
- Wave (n.)*, tīkōwēk ("waves;" *-ek* is plural suffix).
- Wax*, ā'mōpī'mite ("bee grease").
- Weasel*, cīngūs (perhaps *-ūs* is diminutive).
- Week*, n-gōtā'sīgī'cīket ("six days;" *n-gōt* or *nīgōt*, *ā'sī* = *ā'swī*, *gī-cīket*; Sunday not included).
- Wheel*, tūtibī'se (see *Wagon*).
- Well (spring)*, tēkīb (see *Spring*).
- West*, apēngīcīmīk ("towards the sunset;" *a-* locative prefix; *pēn-gīcīmō*, "the sun sets," from the radical *pēngī'cīn*, "to fall;" *-k*, suffix).
- What?* anīngīne; anīngīne (the

- existence of the Nipissing *anin engi* seems to make it probable that the Mississaga word has suffered from metathesis).
- What?* anin'?
- Wheat*, pakwē'ekēnek ("bread herb;"; *pakwē'ekēn*, "bread," and -*ek*, radical suffix, signifying "herb, plant").
- When*, opitēc; opitēc (from *ōpī*, "when," and *tee*, "and;"; properly = "and when," used in narration).
- Where?* anindi (from *anin*, "what," and the radical suffix, -*di*, "place, spot").
- Whisky*, ickū'dēwā'pū; ickū'tēwā'bō ("fire liquid;"; *ickū'tē*, "fire," and -*ā'bō*, radical suffix = "liquid").
- Whistle* (v.), kwickwic (onomatopoeic).
- White*, wāpīckē ("it is white;"; a derivative from the radical *wāb*, "white").
- Whitefish*, atkāmēk ("caribou-fish;"; *atik*, "deer," and -*amēk*, radical suffix = "fish").
- White man*, cā'genac (Cuoq derives the Algonkian variants of this word all from French *anglais*; he states that the earlier form of the Nipissing *agoneca* was *angal-eca*).
- Wick* (see *Lampwick*).
- Wife*, omfutēmū'-enic ("his wife;"; literally "his bad old woman;"; *ō-*, possessive prefix; *nūntēmō'tē*, "old woman," and -*ic*, pejorative suffix).
- Wildcat*, pījū'; pīcū' (etymology?).
- Wild currants* (black) (see *Currants*).
- Wild goose*, nikā' (etymology?).
- Wind*, nō'din ("it blows").
- Wind* (east), wā'beninō'din (from *wā'ben*, "east," and *nō'din*, "wind").
- Wind* (north), kīwē'din ("the home wind;"; from the radical *kīwē*, "to turn, to return home," and *nō'din*, "wind").
- Wind* (south), cawēninodin (from the radicals *cawēn*, "south," and *nō'din*, "wind").
- Wind* (west), ninkā'bēennō'din (*nūnkī'ben*, "west," and *nō'din*, "wind").
- Window*, wasā'djēken ("that by which the light comes in;"; from *wasā'djē*, "it is light," and the instrumental suffix -*ken*).
- Wine*, miskwā'gamik ("the red liquid;"; from *miskwē*, "it is red," and the radical suffix *ā'gamī*, "liquid, liquor").
- Wing*, ōningwī'kenē ("he has wings;"; the radical is *ōningēken*, "wing," which comes from the root *nīngwī*, "armpit," according to Cuoq).
- Winter*, pīpō'n; pīpō'en.
- Winter* (last), pīpō'nong (-*ong*, suffix = "last").
- Wire*, pīwā'bikons (a diminutive by the suffix -*ons* from *pīwā'bik*, "iron;"; "little iron").
- Wolf*, mā'inggen (the etymology of this word is not yet known; perhaps it signifies "the tearer").
- Woman*, ēkwā; ekwā' (etymology?).
- Woman* (old), mīndimō'nyī (etymology?).
- Wood* (stick), mītig, mitik.
- Wood* (fir-), micī.
- Woodpecker* (species?), papāsse (onomatopoeic?).
- Wool*, manētā'nicō'hwā'ī ("the sheep his hair;"; *bī'wā*, radical = "hair, pilus").
- Worms* (earth), eīgenā'ūsuk (-*uk* is plural suffix).

*Worms* (*tape*), ókasá'gimúk (-uk, plural suffix).

*Write*, mind ócípíen ("I write;" from the radical *óci*, "to make;" literally, "I make marks upon something").

## Y.

*Yarn*, ówā'tuk; ówā'tug (etymology?).

*Year*, pipō'en ("winter").

*Yeast*, ūmbísig'iken (from the radical seen in *Otcípwē ombisse*, "I fly up in the air;" *ombishka*, "I rise on high;" whence *ombissit-chigan*, "yeast").

*Yellow*, ósā'we ("it is yellow").

*Yes*, ě; e.

*Yesterday*, píteinā'gō (composed of the radicals *pítei* and *-onā'gō*, the last signifying "past;" *pítei*, perhaps, means "distant").

*Yesterday* (*the day before*), kíte ewéšenā'gō (this word probably signifies the "day before the day before yesterday, big yesterday;" *kíte*, "big," *ewés-*, "far off," and *-onā'gō*, "past").

*You*, kí.

*Young girl*, óckinākwā (from the radical *sock*, "young, new," and *ékwā*, "woman").

*Young man*, óckinā'wē (from the radical *ock*, "new," and suffix *-ā'wē*).

## MYTHOLOGICAL TEXTS.

Much of the old mythology of the Mississagas is now forgotten (see *Journ. of Amer. Folk-Lore*, ii, 141-147; iii, 149-154). Still there are a few amongst them who remember something of the lore of their people in former days and are willing to tell it, though there appears to exist a prejudice against bringing up again the reminiscences of the old heathen times. Mrs. Bolin is regarded as the wisest of the Indians in the matter of the history of her people and their beliefs in the past, and from her the greater part of the information here recorded was obtained.

A.—Of the great deluge legend the writer was able to secure but a fragment: "When there was a flood on the earth Wánibōjū' gathered together the animals. He got into his boat and then he sent down the muskrat. The muskrat dived and then he brought up some earth in his claws."

The occurrence of the "canoe" instead of the "raft" (which is more usual in this Algonkian myth) is noteworthy.

B.—Another fragment tells of the ten men who went to visit Wánibōjū' in the land of the sun-down. When they reached it, after many days' journeying, they found the game so plentiful that the porcupines were crawling over Wánibōjū'.

At Skūgog the name of the Algonkian hero, variously known as Nánibōjū, Nanabush, Manabush, etc., is pronounced Wánibōjū'.

C.—A very brief legend relates that the "fox-bird," known in Mississaga as *ā'nek*, was formerly a little girl who lost herself in the woods and became a bird.

D.—Some animal myths and beast fables are still remembered at

Skūgog. One of these, relating to the Rabbit, the Frog and the Moose, is as follows: \*

"The Rabbit and the Frog 'clubbed together' to kill the Moose, and they did kill him. First the Frog tracked him and came to tell the Rabbit the prospects. He said: 'It was something very mysterious; he steps on every other hill.' Then the two went out together and killed the Moose, and they gathered the blood. Then the Rabbit asked the Frog what he would do if the 'enemy' (the Wolf) came along. 'Oh!' said he, 'I would cut a hole in the vessel in which the blood is, and, when it runs out, crawl into the ground.'"

In this curious myth the wolf is not called by his usual name (*māng-gēn*), but is evidently given a figurative one, the signification of which Mrs. Bolin did not clearly comprehend. She said the first part of the word (*māngiskēnite*) meant "a fish-hook," while the last signified "a living animal." In some other animal myths the wolf is known as "the enemy." "The frog is mighty clever," said Mrs. Bolin; "he crawls in and hides himself wherever there is moisture." So when the blood was spilt the frog would disappear into the ground.

*E. The Raccoon and the Crawfish.*—"The Raccoon was very fond of Crawfish, so he disguised himself to deceive them. He lay down on the lake shore and let his tail and hindquarters into the water. By and by a Crawfish came and pinched him to see if he were dead, which the Raccoon pretended to be, and didn't mind the pinches he got. The Crawfish then went away and told the other crawfish that he had found the Raccoon that had 'chewed' so many of them last summer. So more of them came and pinched the Raccoon and were very glad that their enemy was dead. But by and by, when a large number of crawfish had gathered round him, the Raccoon suddenly jumped up and caught them and had a great feast. Soon afterwards the Raccoon came across the Wolf. He wrapped up some of his own excrement very neatly and said to the Wolf: 'Here is something nice!' and the Wolf ate it. Then the Raccoon said to the Wolf, 'Māwě! you ate my excrement!' At first the Wolf did not understand him, and the Raccoon said again, 'Māwě! you ate my excrement. I gave it you wrapped up.' Then the Wolf was very angry and he killed the Raccoon."

In this story also the wolf is called by another name than that usually given him. The fact that some of the characters in these animal stories bear names that are now entirely obsolete in common speech, seems to argue for them a considerable antiquity.

At Skūgog, *Wānībōjū'* is sometimes confounded with *Wāmīciūdjakīwānsī* ("the great-grandfather," as he is often termed). Of the latter the following brief legends were told by Mrs. Bolin:

*F. Why Foxes have Black Legs.*—"Wāmīciūdjakīwānsī did not like his son-in-law. One day they were out hunting together, and, when they

\*The English versions are in the narrator's own words with a very few grammatical changes necessary for the sense. The Indian versions will be found below.

camped, placed their leggings and moccasins by the fire to dry. W. changed the places of the moccasins and leggings. Afterwards he threw what he thought were his son's moccasins and leggings into the fire. In the morning the young man rose, found his own moccasins and put them on. W. tried to make out that they were his, but he had forgotten that he had changed the places of the moccasins before he burned what he thought were his son's. So W. was forced to go barefooted and barelegged. He then blackened his legs and feet with a coal, and thus the foxes have black legs to this day."

G. Another legend of Wámicīūdjakīwánsī, current at Skūgog, tells how he abandoned his son-in-law on an island :

"W. hated his son-in-law. One day he went with him to a little island, and abandoned him there. W. then went off in his canoe, which he used to make go without paddling. He would lie upon his back in the boat and tap the crosspieces with his hands, making a noise like pan ! pan ! and the boat would go right along. Meanwhile the son-in-law had changed himself into a gull, and, flying over the canoe, dropped some of his excrement on W.'s breast. Then W. said, 'That's the way the young gulls do when they have their bellies full,' and went on in his canoe. In the meantime his son-in-law made haste and got home before him. When W. arrived and saw his son-in-law there he was much astonished ; he kept looking and looking at him and when asked why he was doing so, gave some excuse or other."

II. Another character who figures in Mississauga legend is Ásseṁō'ken, "the tobacco-maker," of whom the following story was related by Mrs. Bolin :

"Long ago there lived two brothers : one of them was a hunter, the other was Ásseṁō'ken who always stayed in camp and did no hunting. One day Ásseṁō'ken thought he would go away on a journey somewhere or other, and he meant to tell his brother so when he returned from hunting, but forgot about it. He forgot it in this way two or three times. Finally he said : 'I'll keep saying, Gamā'dje ! gamā'dje !' (I'm going ! I'm going !) 'over and over again until my brother comes.' So he did this a long time. When his brother arrived he heard some one saying, 'Gamā'dje ! gamā'dje !' He then saw his brother who told him he was going away. 'What do you mean?' said he to Ásseṁō'ken. 'You would not go very far before you would meet with something to lead you astray.' 'Well ! I'm going anyway,' said Ásseṁō'ken, and he went off. Before long he heard a noise—the noise of trees rubbing against one another. He thought it very nice, and said : 'I want to be that, let me have that !' But the tree said : 'Oh no ! I am not comfortable, it is a bad place to be in.' For whenever the wind came on, the tree had to squeak and make a noise, ī-ū ! ī-ū ! But Ásseṁō'ken would have it and took the place of the tree. So the tree lay on Ásseṁō'ken's breast, and when the wind came he had to cry out for the pain he felt. But his brother

knew all about it soon and came after him. 'It's just as I told you,' said he to ÁSSEMŌ'KEN, and released him.

"ÁSSEMŌ'KEN went on again. Soon he came to a river, where he saw a stick on end in the mud, moving about with the current and making a noise. He thought that was nice, too, and so he took the place of the stick. His brother had to follow after him and take him out, but told him he would not help him again.

"ÁSSEMŌ'KEN then went on further and came to a village. Here all the people were dead except two children—a little boy and a little girl. ÁSSEMŌ'KEN asked what had happened to the people who were dead. The children, who were lamenting, told him that a wicked old woman and her daughter had killed them. The way she killed them was this. She had asked them to get for her the white loon that dwelt in the middle of the sea. Not one of them was able to do this, so she killed them one after the other. The children told ÁSSEMŌ'KEN that the old woman would come back to set them the same task, and that they would have to die also. But ÁSSEMŌ'KEN caught the white loon and gave it to the children. He told them to show it to the old woman when she came, and to ask her, if she were able, to get the chipmunk's horn, to obtain which it was necessary to go to the end of the earth. The old woman came and the children showed her the white loon, at which she was greatly surprised, and said that it must have got there itself. They then asked her to get the chipmunk's horn. 'Oh! oh! you talk old-fashioned,' she said, and threw down some deer's horns, pretending that they were what was required. As she could not perform the task ÁSSEMŌ'KEN killed her. He then made a little bow and arrows for the boy, and told him to shoot up in the air and tell the dead people to rise. He shot into the air three times, and each time he said: 'Get up! the arrow is going to fall on you!' The first time he shot the arrow into the air, the people stirred a little and began to gape, and after the third time they rose up."

#### TEXTS OF MISSISSAGA LEGENDS.

A. *Fragment of Deluge Legend.*—Opí'dec kímóekā'ónk ī-īū ā'kī ōgīmā-wéndjien wánibōjū' awě's-īā'en. Kibós-īā'ed imā'en ōtēimā'ning mī-tée kīpakī'tinet ī-ī-īū wādjáekwen wādjáek kíkwek mītee kī'bited ā'kī ōnfndjig.

B. *Fragment of the Story of the Ten Men Who Visited Nanibōjū.*—Kīm-ādjewug mītáswī īnfūweg apengéimek ō'kiōfsewen kibátī'yī'net anda-wéndjigā'wen mīgkō imā'en pápamō'senet ōtēgwāning wánibōjū'.

C. *Origin of the Fox-hind.*—Mě'nwiceū ekwā'sens gī'wen'ncin mī'tigwádjekwe mītee kī'ānekōwet.

D. *The Rabbit, the Frog and the Moose.*—Omúkekī'dec kī'witágenin wābū'sōn. Mītee ōmúkekī kī'pamū'sed mītee petagúcing wintá-mawed ī-ī-īū wābū'sōn. Manitū nemě'eg! ā'yewasiūtin tékwēk'. Mītee kīnssawed mū'sōn. Anfaggine kibídjūteigádje pí'djipā'itawed

mfgiskénitē kā'siwēk? Dabáckā'en kī'miskwā'pmīnen mīdēc imā'en kánitenfssiyā'npēn.

*E. The Raccoon and the Crayfish.*—Ássibéntec gi'ca imā'en dī'ti-pā'āū kiawī'kawfīcmet. Mīdēc win ácēgā'cī mīdēc kī'sindekwā'wed. Kā'windēc kī'mamádjī'fssī. Nī'binúng kī'cācā'kwa'minā'gōpen mfgī-mī'kawā'. Ássibén nī'nindjī'biwā'e; ássibén dji'bičkā'e mīdēc kī'wanfēked; kanī'gī kekīnne kītā'nēwed. Mīdēc kī'nāgēckawēd mā'fnggenen. Mā'wē! nīmū kīmī'djin! gi'wiwēkwō'nung wī'tyās gitwī'benin. Wāi! wāi! nīmū kīmī'djin! Mīdēc kīmī'sin.

*F. Why Foxes have Black Legs.*—Mīdēc Wámicīū'djákīwānsī ándē-wándjigā'wen óninggwānen mīdēc kābē'ciwed. Mīdēc ótā'pinin ó'mekússīnen ónunggwēn ótāssen kāyē'tec. Mīdēc kījógīcēn ómekússīnen ónunggwānen wī'nūtēc ī'nī'ū' ó'mekússīnen kījógīcēn ī'nī'ū'. Mīdēc ákekádje kī'sīnikwūenung ókátīng mīdēc ī'ū kī'wagwāciwet. Mīdēc ī'ū ándjī mákatēwānik āū wagwūsh ókāden.

*G. Wámicīū'djákīwānsī and His Son-in-Law.*—Wámicī'ū'djákīwānsī ayáci'ite kī'kanécīn pékītā'onk ó'teimā'n pen! pen! pen! teimā'n. Kāi'yóckons mīdēc kīmīcēmī'get. Mīsīkwō ádjūcīgēwēd kā'tyockkōnsēg kátepī'ssi nīwátēn. Kāwin ókīn'nīnwénīmāsin ónunggwānen; ókī-nékenén mīnicē'ning. Ógībīskawēn ī'nī'ū kā'tyockkōnsēn wī'nīēm dēc gi'tigūcīn.

*H. Ássēmō'ken and His Brother. Ádisō'ken (a Tale).*—Gi'tawēg Ásse-mō'ken wī'djīkwē'ī ēn mīdēc ándawéndjigē'net wī'djīkwē'ī ēn windē'cēē ayā'pit Ássēmō'ken. Ó'gmīkwāndēn wīmā'djed. Ópī' dēc péte gwīcīcēt wī'djīkwē'ī ēn ó'gīwēnānden tē'windānawēd wīmā'djed tékatēc mī'nāwa pétegwēcīng nīn gamā'dje. Mīdēc ópēn'ne kā'fki-tō'yēn gamā'dje! gamā'dje!—Icē! Icē! ánīna gi'ca'ī'djīcē wībēsawīng gi'tawābēnden kē'gō kawī'adjī'mikō'djen.—É! gamā'dje sū'kōn! ā ā ū mā'djen. Kāwin wā'se kadjā'sī dji'wābēndēmen kē'gō.—Sebákwiēt ó'gīwābēnden. Tāgenīnītem. Á āū kāwin kóckē nīmīnwā'sī'sī ū'ū' dja'áyayēn. Mīdēc pápakem mā'nīmā'tīnik mīdēc ó'ēnwēi ī'ū! ī'ū! Ókē! gi'tanū'se mīnīmāben djīcayā'yēm mīcā'djī mī'nāwa kīmā'djed Ássēmō'ken. Mīdēc ā'djī mī'nāwa kī'bīmā'bid sī'bing wābēnden nā'dek ī'n ī'ū mīfng tácīnā'tanīnik. Á! tágenīnītem. Á āū! kóckē nīmīnwā-sī'sī. Ó! ó! icā'djā'djen kāwīntēc mī'nāwa gītā'bi wī'tokwōsīnen. Mīdēc kī'óufēwēd kekīnne kā'nīpū'wākū'panēn nīcē'tē ābīnō'djīyēg. Ó'kī-kokwē'djīmēn aūfīndēc kādō'wēd ókōkā'nīpū'djīk. Mīndīmō'tēc kā'yē ótā'nen. Mīdēc ókō ékīcēd nā'nik ā'ō wā'bīmānk ā'gōmēd imā'ēn gīgīcīgā'mīng. Mīnawā'gō wī'bitīgūcīn mīdēc kē'īneg gi'tēnāne kung wūnne kīn ā'ō gīte'ōggwīnggwīw ēcēken. ī'ū! ī'ū! kákīte wī'djīcwā'wēk ābīnō'djīyēg kā'nawī'ne ó'gī'ófīssīkō'sī wā'tūkēnen Ássēmō'ken. Wāwā'cgac ēcēkenen ó'kī'ópēgīnen. Kāwin ā'ō! wā'wā'se wā'bīmānk. Mīdēc kī'ādjī'tawēd mī'tīgūwā'bīsen kā'yē pīkwēkons ī'ē ānīcīpēng ówī'tēn gi'kā'ī'kit gi'kā'ī'kit gībīcēmō'nīm ónfēkēg! gībīcēmō'nīm ónīc-kēg! gībīcēmō'nīm ónīcēg! Kī'wonfēckawēgīdēc.

## SONGS.

- A. *Dancing Song*.— Ē-yō-kō-ō! Ē-yō-kō-ō! etc.  
 B. *Raven Song*.— Kákaki wā'wīwisinīwēg  
 Anibā'dinóngga.  
 "The Ravens are feeding on the hillside."

- C. *White Bone Song*.— Kítei Mō'kōmen ōdōdā'nong  
 Wāsiginécinōn.  
 "In the town of the Americans the white bones lie."

- D. *Warrior's Parting Song*.—Gāgō māwimécikēn  
 Ekwāwiyane nibōyāne.  
 "Do not weep woman at our death."

- E. *Love Song*.— Mákata wánikwā'pēn  
 Kwāwisiwawitikamākwipēn.  
 "I wanted to marry a black-haired girl."

- F. *Love Song*.— Mákatawā'kamikwā'pēn  
 Kwāwisiwawitikamākwipēn.  
 "I wanted to marry a black-eyed girl."

These songs were obtained by the writer at Skūgog from Nā'wigéckō'kē  
 (see also *Journ. of Amer. Folk-Lore*, iii, pp. 152, 153).

For comparison the following may be cited :

- G. *Hunter's Song*.—Geo. Copway gives this hunter's song of the Mis-  
 sissugas of Rice Lake in his *Life*, p. 34 :

Ah yah ba wah, ne gah me koo nah vah !  
 Ah yah wa seeh, ne gah me koo nah vah.  
 "The fattest of all bucks I'll take,  
 The choicest of all animals I'll take."

- H. In the Nānibōjū' story furnished the writer by Mr. Salt, the hero  
 sings the following song to the assembled waterfowls whom he intends to  
 deceive :

Pa-zang-wa-be-she-moog,  
 Pa-zang-wa-be-she-moog,  
 Pa-zang-wa-be-she-moog.  
 Ke-ku-ma-me-sgue-she-gwam  
 Ke-ku-ma-me-sgue-she-gwam,  
 Ke-ku-ma-me-sgue-she-gwam,  
 Au-yun-ze-kwa-gau,  
 Au-yun-ze-kwa-gau.

"Shut your eyes and dance ; if you open your eyes,  
 Your eyes will become red."



In the Toronto MS. the following songs (cf. *Journ. of Amer. Folk-Lore*, i, 159) occur, which I transcribe literally :

- I.* Chanson du wabano  
oukaqui quâ nipoumin  
quiticog manitou-ou (Bis)  
tant qu'on veut  
En François  
Les Dieux disent que nous moururons  
un jour (Bis).
- J.* Autre de wabano (?)  
oukimacoue hé hé coua ni  
soucoutinicouyee (oukima uini sauan  
4 Bis) En François  
La reine a deux maris  
et nous tuons son maris (4 Bis)  
oui you ya oui ja ha (Bis tant qu'on veut).
- K.* Chanson d'amour  
ouika tatacouchin nini mouchén-hén  
J'espère de te voir bientôt ma maîtresse.
- L.* Autre de chasse  
wagonouiné hé il a les cornes de trav[ers] (Bis)  
Manitou ouistouija oui ha ha  
Le forgeron est un diable.
- M.* Chanson  
ya ningué coué quiouépinan  
Ninguisciomé je mets le Ciel sens dessus dessous.

The words used in all these songs do not appear to differ from those used in common speech.

#### TRIBAL AND ETHNIC NAMES.

- Aít* ("Elk"). The name of the chief totem of the Indians of Skūgog.
- Kítēmō'komēv.* An "American." This name which literally signifies "big knife," is said to have been given on account of the "swords" of the American soldiers.
- Mísīsā'gē,* } The Indians of Skūgog, according to the chief's niece, call  
*Mísīsā'gī.* } themselves "Mississagas of the Otcépwē nation." When asked about the meaning of the term *Mísīsā'gī*, *Osāwānīmī'kī* said it signifies "many mouths of rivers." *Nā'wigfēkōkē*, however, thought it meant "large mouth of river." Mr. Salt informed the writer that the word is in Indian pronounced "minzezagee," in the plural, "minzezageeg," the latter of which signifies "people who inhabit the

country where there are many mouths of rivers" (*Journ. of Am. Folk-Lore*, i, 150). Geo. Copway, who was a Mississauga, says (*Life, History*, etc., p. 13): "The Ojebways are called here, and all around, Massissaugays, because they came from Me-sey Sahgieng, at the head of Lake Huron, as you go up to Sault Ste. Marie Falls." The Rev. Peter Jones, who frequently speaks of the "Messissauga tribe of the Ojebway nation," states that "the clan or tribe here with whom I have been brought no is called Messissauga, which signifies eagle tribe, their ensign or totdaim being that of the eagle" (*Hist. of Ojebway Indians*, p. 231; see also 138, 164). But in this statement he appears to have been led away by false etymological analogies. In the manuscript in the Toronto Public Library is the following:

"*Descriptions des tributs des Sauvages hurons savoir totaim tribut.*

Niguic couasquidzi	tribut de la loutre.
Passinassi	" " " grue.
Atayétagami	" du caribou.
Oupapinassi	" " brochet.
Ouasec souanan	écorce de Bouleau.
Missigomidzi	chêne blanc.
Mississagui	tribut de l'Eigle."

The eagle was the principal totem with the Mississagas of the region around York (now Toronto), but the tribal name has nothing to do with the word for eagle. The Mississagas are no doubt included with the Hurons in the Toronto MS., because of their alliance with the Six Nations in 1746. Schoolcraft (*Arch. of Abor. Knowl.*, i, p. 306) says that the word Mississagie is "an Algonquin phrase for 'a wide-mouthed river.'" The components of the name, in any case, are the radicals *mici*, "great (many?)," and *sā'gā*, "mouth of a river."

*Nā'tōwē* (snake?). An Iroquois. This is the name given by the Mississagas, Otcépwē, Nipissings, etc., to the Mohawks and Iroquois. The corresponding word in Cree is *nātowen*, connected perhaps with the root *nāt*, "to seek, to go after." In Nipissing and Otcépwē, *nātowē* and *nādotowē* mean a large serpent, the flesh of which was formerly eaten by the Indians, according to Cuq. The transfer of the name to their enemies, the Iroquois, is easily understood. This fact may have some bearing upon the etymology suggested for the word "Iroquois" by Mr. Hewitt (*Amer. Anthropol.*, Vol. i, p. 189).

*Ōdickwā'gēmē*. According to Mrs. Bolin, this is the name by which the Mississagas were known in former times when they dwelt on the north shore of Lake Superior. She thought it signified "people on the other side of the Lake." The Rev. E. F. Wilson (*Man. of Ojebw. Lang.*, p. 157) gives *odishquáhgunnee* as denoting "Algonquin Indians." Cuq (*Lex. Alg.*, p. 314) cites *otickwagami* as the name of the Nipissing Indians. He explains the word as *ot-ickwa kamī*, "la dernière étendue d'eau" (i. e., Lake Nipissing), from the prefix *ot-*,

*iekwa-* (end), *gami* (body of water). Baraga gives, in Otečpwē, *odishkwaigami*, "Algonquin Indian." Cuoq's etymology is not satisfactory, and since we find in Cree the radical *ottiskaw*, "en face, vis-à-vis," it would seem that a derivation from the cognate of this latter, and the radical suffix *-gé'mī* or *gā'mī* (body of water) is to be preferred.

*Otečpwē*. This name is spelled in a multitude of ways by various writers (Chippeway, Chepeway, Ojibway, Ojebway, Chepway, etc.). The etymology of the word is very uncertain. Baraga writes it *Otečpwē*, but does not suggest a derivation. Cuoq, whose orthography is *Odjibwē*, says that some would derive the name from the roots *ođi*, "to suck up" (*humér*), and *abwe*, the signification being "humeurs de bouillon," but there appears to be nothing to support this. Other equally unsatisfactory etymologies have been put forward.

*Pōtečā'temī*. The name given to this tribe of Indians appears to be derived from the radical *pō'tawē*, "to build a fire."

*Čúgenóc*. Englishman. Mrs. Bolin thought that this word signified "sail around the world;" this idea was no doubt induced by the termination *-oc* = "sailing." Cuoq, however, is probably right in considering this and cognate Algonkian words as corruptions of the French *anglais*.

*Wā'bīgen* ("white clay"), the totem of Gwínggwic, one of the two first settlers on Skūgog Island.

*Wā'mitigāwē*. The origin of this word, which corresponds to the Nipissing *wemitigōji*, Otečpwē *wemitigōji*, Cree *wemistikōjir*, is not certain. Mrs. Bolin said it meant "carries a trunk," and referred to the early French traders. Its components would in that case be *wa-*, *mitig*, *-rac* ("hollow," in Nipissing).

#### PLACE NAMES.

The names of the various lakes, rivers, etc., in the region known to the Mississagas of Skūgog, as far as the writer was able to obtain them, were as follows :

*Asūgā'ikēn* (*i. e.*, "lake"). Some of the Indians call Lake Skūgog thus.

*Ečūionōng* (*i. e.*, "place of calling"). Name given to Lake Simcoe. The following is the origin of the term according to Nā'wīgīckōkē : A long time ago, when the Mississagas used to live on the points of land in Lake Simcoe, a man heard a voice, as if some one were calling a dog. It was a calm day, and although he looked carefully around he could see no one, but heard the voice only. So the lake was named *Ečū-nōng*, "the place of the calling." The word is derived from the radical *ecu*, "to call, to speak to," through the extended form, *ecuni*; *-ong* is locative suffix. In the early English records of the settlement of Ontario this name appears in variously disguised forms.

- Cimung*. This name is sometimes used by the Indians (very often by the whites) to denote the body of water known to the whites as Mud Lake. It would seem to be a corrupt form of *teinóng* ("place of canoes"), from *teinán*, "canoe," with the locative suffix.
- Kāwākōnākong* ("place of the edible moss"). Name given to Stony Lake, in the upper portion of the Otonabee. It is so named from the "edible moss" that grows upon the stones and rocks in that region (the well-known "tripe de roche"). The radical of the word is *wā'kon*, "tripe de roche, edible moss." *Kā* is verbal prefix; *-ong*, locative suffix.
- Kātcigā'ming* ("at the great water"). This name is applied by the Mississagas of Skūgog to Lakes Simcoe, Ontario, Huron and Superior. Lake Superior is also specially named *Otcīpwē Kātcigā'ming*, because it is "the lake of the Otcīpwē," and the region about it has been long inhabited by them. The radicals of the word are *kātcī*, "great," and the suffix, *-gā'mī*, applied to a "body of water" and used only in composition.
- Mī'djīkā'ming* ("the place of the fish fence"). This name given to the "Narrows" of Lake Simcoe recalls the notice in Champlain of the "fish fence." The Indians used to drive stakes into the water at this point so as to make a "fence" and stop the fish. The radical of the word is *mī'djīken*, "a fence."
- Mīnis* ("island"). Skūgog Island is generally thus termed by the Indians.
- Nā'mēāgā'īken* ("Sturgeon Lake"). The Indian name is translated in the name given to this body of water by the whites, "Sturgeon Lake."
- Nōnkon*, or *mīnis-ī-nōnkon*. The name of a portion of Skūgog Island which, in former times, was itself a separate island. Mrs. Bolin stated that the word meant "woods all in one spot." The radical of the word is probably *non*, "contracted, compressed."
- Otcīpwē Kātcigā'ming*. Lake Superior. See *Kātcigā'ming*.
- Ōdā'ne* ("town, village"). This is the name given to the adjacent town of Port Perry. Toronto is called *gītcē ōdā'ne*, "big town."
- Ōtō'nā'bī* ("mouth water"). The name of the upper course of the river Trent, known to the whites as Otonabee. The application of the name is not clear, but it is wrongly said to have been given on account of the broad expanse of Rice Lake, into which the river flows. In some Algonkian dialects of the Lake Superior region this name is given to the fish known scientifically as the *Coregonus quadrilateralis*, and reappears in the term *toulibi*, or *tullibee*, applied by the French and English settlers in the Canadian Northwest to the same fish.
- Pā'djīkō'ckīwā'kong*. The old Indian name of Skūgog Lake. Before the Government dams were erected, some years ago, the lake was very shallow and muddy. Mrs. Bolin explained the name as signifying "a low, shallow, muddy place." One of the Indians, who had

forgotten most of his mother tongue, called the lake *pedjō'gen skī'ūe-gog*, and it would seem that in the present name Skūgog we have all of the Indian appellation that impressed itself upon the memory of the European emigrants. The etymology of the name is seen from the cognate *Otcépwē ajishkīwika*, "it is muddy," from the radical *ajishki*, "mud;" -*ong* is locative suffix.

*Pā'mitāskwō'tayōng*. The name given by the Indians to Rice Lake, which body of water received this last name from the whites by reason of the wild rice in which it abounds. Mrs. Bolin explained the term as signifying "across the prairies, or burnt lands," saying that on looking across the lake from the Indian camping ground one could see the prairies. This explanation is somewhat doubtful. In the region of Peterborough the old name is believed to have meant "lake of the burning plains." The word may be derived from *pā'mit*, "across," and *māskotā*, "prairie," with the locative suffix, -*ong*.

*Pō'līgō'ning*. A name given to the town of Lindsay and also to a place near by where there are "rapids" in the river. Said to mean "at the rapids."

*Cī'cibā'ligwō'gong*. The name given by most of the Indians to Clmūng or Mud Lake. Mrs. Bolin explained that the word signified "place of many inlets and outlets, with junctions." The first component seems to be a derivative of the radical *cī'cib*, "long." Compare the *Otcépwē nin jishibigibina*, "I stretch something out in every direction."

#### NAMES OF MYTHOLOGICAL CHARACTERS AND OBJECTS.

The principal characters who figure in the mythology of the Mississagas of Skūgog, as far as the writer had opportunity to investigate, are:

*Assēmō'ken*. An individual whom, Mrs. Bolin said, "made tobacco;" but in what way, or when, she could not say. He "was not a very clever or bright man," but "knew enough to make tobacco." He is the principal figure in a "younger brother" story and resembles one of the characters in the mythology of the New York Iroquois. His name signifies "tobacco-maker." The radical is *scō'mē*, *assō'mē*, "tobacco."

*Anék*. The bird known as "fox-bird" by the residents in the vicinity of Skūgog is really, according to Indian belief, a little girl who got lost in the woods and was metamorphosed into this creature.

*Assībēn*. The raccoon figures an emblem of cunning and deceit in the widespread myth of the "Raccoon and Crawfish," which has its analogues far without the limits of Algonkian tale-lore. He is the deceiver of the crawfish (on which he feeds) and of the wolf who finally kills him.

*Acagāce*. The crawfish figures as the victim of the raccoon.

- Gí'ljikēnē'ēi*. The little "chickadee" is a purveyor of news and good advice to men.
- Má'itū*. The name given by the Indians to "supernatural beings," good or bad. The appellations *Gítei Má'itū* (God) and *Má'tēi Mí'itū* (devil) have been fixed by the influence of the missionaries.
- Má'wē*. This name (not now in use) is given to the wolf in some of the old tales. Usually he bears his own name, *má'ing-gēn*. It resembles *moicchaon*, the Menominee name for that animal. Schoolcraft also mentions a similar term applied to the wolf in Ojebway mythology. In the Mississaga story of the raccoon and the crawfish, the wolf, being insulted and deceived by the raccoon, kills him. In some stories the wolf is termed "the enemy."
- Mēndā'mīn* ("seed of mysterious origin"). The Mississaga story recorded in the *Journal of American Folk-Lore*, i, p. 143, explains the significance of this name. The corn appears as if in the form of an old man to a fasting Indian boy.
- Mīndimō'-i ec* ("the bad old woman"). Appears as a task-setter in the *Assemō'ken* story.
- Mōns* ("eater?"). In Mississaga legend the moose, who is described as "stepping on every other hill," is killed by the rabbit and the frog.
- Ogr'inggis*. In the *Assemō'ken* legend one of the tasks set the "bad old woman" is to fetch the "chipmunk's horn," *gítei ogr'inggis éckēn*. *Ogr'inggis* is the ordinary name of this animal.
- Ōmá'kēkē* ("the hairless?"). Helps the rabbit to kill the moose. Is described as being able to sink into the ground. The frog and the toad (*pá'pēgōmá'kēkē*) are confused with each other. In the legend of the *Cingibis*, the "old toad woman," who appears frequently in Algonkian mythology, steals children (*Journ. of Amer. Folk-Lore*, ii, 145). This woman is called *ōmá'kēkē* sometimes.
- Ōw'mīn* ("heart fruit"). This fruit figures in mythology. It lies in the path of those who visit the other world, and if they partake of it not they must return hither (*Journ. Amer. Folk-Lore*, i, 144).
- Cingibis*. The duck known as the "bell-diver" figures as the would-be counterfeiter of the loon in the story of the *Cingibis* (*J. of A. F. L.*, ii, 144).
- Wá'wāmā'nk* ("white loon"). One of the tasks which the "bad old woman" sets is to fetch the "white loon that dwells in the midst of the sea." The loon (*wā'nk*) appears in other stories.
- Wā'wās* ("the little white one"). Together with the frog, the rabbit kills the moose.
- Wá'mā'gē'sēckēn*. This character, whose name Mrs. Bolin rendered as "the great pearl chief," figures in the story of the *Cingibis*. He appears to be the loon personified. Mrs. Bolin said that this name was formerly given to that bird on account of the spots on its breast, which resembled "pearl beads." The radical of the word is *mā'gīs*, "wampum."

- Wā'mīcīūdjakīwānsī* (etymology?). This character, who is styled the "great-grandfather," is sometimes confused with *Wánībōjū*, or *Nánībōjū*. He figures, together with his son-in-law (whom he hates and endeavors to destroy) in several stories (*J. of A. F.-L.*, ii, 146; iii, 151). The exact signification of his name is not certain.
- Wánībōjū* (etymology?). The great Algonkian hero-god, *Nánībōjū*, is called thus at Skūgog. He figures in several legends.
- Windīgū* (etymology?). A giant cannibal, who figures in the mythology of several Algonkian tribes.
- Nāmī*. The "sturgeon" figures in connection with the "Milky Way." Mrs. Bolin explained the Mississaga name of this portion of the heavens as signifying "sturgeon poking his nose and making 'rily' water." The word is derived from *nāmī*, "sturgeon," *pākwē'bīkū'mī*, "it is turbid"—*nā'mīpākwē'bīkū'mī'tōwēt*.
- Ōdjig*. The fisher, or *pēkan*, has given his name to the constellation known as the "Dipper," or "Great Bear."
- Mī'cībī'cī*. The "lion," a mythic monster, which, according to Mississaga legend, lived at the Narrows of Lake Simcoe, and to which sacrifices were made. The word seems to be derived from *mī'cī*, "great," and *pī'ā*, "lynx."
- Wādjak*. The muskrat figures in the Deluge legend, bringing up from the bottom of the deep the little bit of earth with which *Wánībōjū* makes the new world.
- Gā'yōk*. The son-in-law of *Wā'mīcīūdjakīwānsī* assumes the form of a "gull" in order to reach home before him.

#### PERSONAL NAMES.

- Name feasts were held by the Mississagas in the olden times and names were given in various ways (*Amer. Journ. of Folk-Lore*, i, 152; iii, 149). The personal names which have come under the observation of the writer are:
- Asū'bēnung* ("stars in a cluster"). The name of Atell, one of the Indians at Skūgog. The radicals from which this word is derived are *asan*, "gathered together, pressed," and *anūng* or *anūng*, "star."
- Gātcībī'nī'e* ("big bird"). The Indian name of Chief Johnson of the Skūgog Mississagas. From *gātcī*, "big," and *bī'nī'sī*, "bird."
- Gā'ingy'vic* ("meat-bird," or "butcher bird"). One of the two first settlers on Skūgog Island, and belonging to the Clay totem.
- Mēseng* (etymology?). The Indian name of Pātoe, the chief of the Rice Lake Mississagas.
- Nāgen* (etymology?). Name of the uncle of John Bolin, a farmer chief of the Mississagas of Mud Lake.
- Nāwākwēs* ("the sun at noon"). Wife of Chief Johnson. The radical of the word is *naw* = "in the middle of;" the word comes more directly from *nāwākwēs*, "it is noon;" *-ēs* is probably diminutive suffix.

- Nā'wīgíckō'kē* ("the sun in the centre of the sky woman"). The Indian name of Mrs. Bolin, the most interesting Indian in the Skūgog settlement. She is somewhat over sixty years of age and knows probably as much as, if not more than, any one else there. The name is derived from *naw*, "in the middle of," *gā'cik*, "sky," and *-ōkē = ékwē*, "woman."
- Nā'wák'wékem* ("middle thunder"). Name of Mrs. Bolin's second son. Children were frequently named after the "thunders," or "thunder-birds." The word is derived from *nā'wák'wē*, and a suffix, of which exact meaning is doubtful.
- Nī'binónakwēt* ("summer cloud"). An old Indian who, many years ago, lived near Lake Simcoe. He was known to the English as "Shilling," on account of a medal which he wore. The radicals of the word are *nī'bin*, "summer," and *ánakwēt*, "cloud." In the MS. in the Toronto Public Library, the name *Nīpinanacouat*, evidently identical with this, occurs.
- Nīkū* ("wild goose"). One of the two brothers-in-law, who were the first settlers on Skūgog Island. He belonged to the *atik* (elk) totem.
- Nī'ciē'bis* ("young lion"). Name of Mrs. Bolin's youngest son.
- Nó'wōkā'sekwā* ("humming-bird woman"). Name given to a young Indian girl by Mrs. Bolin, who acted as name giver. The word is composed of *nó'wōkā'sē*, "humming-bird," and *ékwā*, "woman."
- Ō'gimā'bin'ē* ("chief bird"). The Indian name of John Bolin, husband of Nā'wīgíckō'kē. He belonged formerly to the Mud Lake Mississaugas. From *Ō'gimā*, "chief," *bin'ē*, "bird."
- Ondā'sige* ("moon in last quarter"). Name of Eliot, one of the oldest Indians at Skūgog. The components of this word are the radical prefix *ond-*, "change," and *asige*, from the radical *-as = "sun, moon."*
- Ondā'sinōns* (etymology?). Name of the wife of the chief's brother Chauncey Johnson.
- Ō'sawē'p* ("yellow duck"). Name of an old Indian of Lake Simcoe. From *ōsā'wē*, "it is yellow," and *ciēp*, "duck."
- Ō'sawā'wēni'ki* ("yellow thunder"). Name of an Indian, who was formerly a schoolteacher there. The word is derived from *ōsā'wē*, "it is yellow," and *ō'wēni'ki*, "thunder." The name is also pronounced *ō'sawā'wēni'ki*.
- Pā'nīgī'ciyā'sung* ("moon when shining"). Name of son of the Eliot mentioned above.
- Pā'nīgī'siyā'ckem*. The name conferred upon the writer by Mrs. Bolin, who stated that it signified "sun bringing the day." Rev. P. Jones (*Life and Journals*, p. 246) mentions an old chief of Alpole Island, named *Puzhekezhikquashkum*; perhaps the same word.
- Sā'gū'nicem*. Name of a bachelor who many years ago was made sport of by the Indians. His name is said to signify "outlet of a small creek," the chief component being *sā'gū*, "mouth of a stream."



*Cáwēnōc* ("sailing from the south"). Name of Chauncey Johnson, the chief's brother, and the leading man of the tribe. From *cawēn*, "south," and the su lix *-ōc*, which expresses the idea of "sailing."

MODERN MISSISSAGA.

From the Rev. Allen Salt, a Mississaga of the tribe now resident at Alnwick, Ontario, but who for a number of years past has lived as missionary amongst the hundred or so Mississagas on Parry Island, Georgian Bay, the writer has from time to time obtained interesting linguistic material.

The following word-list represents the language as at present spoken (January, 1889):

- |  |  |
|--|--|
| <i>Animal</i> , au-wa-se.<br>au-wa-se-yug (animals).   | <i>Chest</i> , o-kau-ke-gun-e-won (their chests).  |
| <i>Arm</i> , o-nik (his arm).<br>ne-nik (my arm).<br>ke-nik (your arm).<br>o-ne-kun (his arms).<br>o-ne-kau-won (their arms).<br>ne-nik-ong (on my arm).<br>ke-nik-ong (on your arm).<br>o-nik-au-wong (on their arms).      | ne-kau-ke-gun-ing (in or on my chest).<br>ke-kau-ke-gun-ing (in or on thy chest).<br>o-kau-ke-gun-e-wong (in or on their chests).  |
| <i>Back</i> , o-pik-won (his back).<br>ne-bik-won (my back).<br>ke-bik-won (your back).<br>ne-bik-won-ong (on my back).<br>ke-bik-won-ong (on your back).<br>o-bik-won-e-won (backs).<br>o-bik-won-au-wong (on their backs). | <i>Cow</i> , noon sha-be-she ke (noon-sha = female).<br>be-she-ke.   |
| <i>Body</i> , we-yow (his body).<br>ne-yow (my body).<br>ke-yow (your body).   | <i>Eye</i> , oosh-keen-shig (his eye).<br>nish-keen-shig (my eye).<br>kish-keen-shig (your eye).<br>oosh-keen-she-goön (eyes).<br>oosh-keen-shi-go-won (their eyes).<br>nish-keen-shi-goong (in my eye).<br>kish-keen-shi-goong (in your eye).<br>oosh-keen-shi-go-wong (in their eyes). |
| <i>Boy</i> , que-wes-ance.<br>que-wes-an-sug (boys).   | <i>Foot</i> , o-zid (his foot).<br>ne-zid (my foot).<br>ke-zid (your foot).<br>ne-zid-ong (in or on my foot).<br>ke-zid-ong (in or on your foot).<br>o-zid un (feet).<br>o-zid-au-won (their feet).<br>o-zid-au-wong (in or on their feet).  |
| <i>Buffalo</i> , pau-quoeh-be-she-ke (pau-quoeh = wild).   |  |
| <i>Bull</i> , au-yau-ba-be-she-ke (au-yau-ba = male).  |  |
| <i>Calf</i> , au-tick-oonce (little cow).<br>be-she-kuncea.  |  |
| <i>Chest</i> , o-kau-ke-gun (his chest).<br>ne-kau-ke-gun (my chest).<br>ke-kau-ke-gun (your chest).   |  |

- Girl*, e-quas-ance.  
e-quas-un-sug (girls).
- Hair*, me-ne sis.  
ne-me-ne-sis (my hair).  
ke-me-ne-sis (your hair).  
me-ne-se-sun (hairs).  
o-me-ne-si-se-won (their hairs).
- Hand*, o-ninj (his hand).  
ne-ninj (my hand).  
ke-ninj (your hand).  
o-ninj-eeen (hands).  
ne-ninj-ing (in or on my hand).  
ke-ninj-ing (in or on your hand).  
o-ninj-e-wong (in or on their hand).
- Head*, oosh-tig won (his head).  
nish-tig-won (my head).  
kish-tig-won (your head).  
oosh-tig-wau-nun (heads).  
oosh-tig-wa-ne-won (their heads).  
nish-tig-won-ing (in or on my head).  
kish-tig-won-ing (in or on your head).  
oosh-tig-wa-ne-wong (in or on their heads).
- Jaw*, o-dau me-kun (his jaw).  
nin-dau-me-kun (my jaw).  
ke-dau-me-kun (your jaw).  
o-dau-me-kun-un (jaws).  
o-dau-me-kun-e-won (their jaws).  
nin-dau-me-kun-ing (in or on my jaw).  
ke-dau-me-kun-ing (in or on your jaw).  
o-dau-me-kun-e-wong (in or on their jaws).
- Leg*, o-kaud (his leg).  
ne-kaud (my leg).  
ke-kaud (your leg).  
o-kaud-dun (legs).  
o-kaud-de-won (their legs).
- Man*, e-ne-ne.  
e-ne-ne-wug (men).
- Mouth*, o-doon (his mouth).  
ne-doon (my mouth).  
ke doon (your mouth).  
o-doo-nun (mouths).  
o-doo-ne-won (their mouths).  
ne-doo ning (in my mouth).  
ke-doon-ing (in your mouth).  
o-doo-ne-wong (in their mouths).
- Neck*, o-qua-gun (his neck).  
ne-qua-gun (my neck).  
ke-qua-gun (your neck).  
o-qua-gun-un (necks).  
o-qua-gun-e-won (their necks).  
ne-qua-gun-ong (on my neck).  
ke-qua-gun-ong (on your neck).  
o-qua-gun-au-wong (on their necks).
- Nose*, o-chaush (his nose).  
ne-chaush (my nose).  
ke-chaush (your nose).  
o-chaush-un (noses).  
o-chaush-e-won (their noses).  
ne-chaush-ing (in my nose).  
ke-chaush-ing (in your nose).  
o-chaush-e-wong (in their noses).
- Or*, be-she-ke; autick;  
au-yau-ba he she-ke.
- Old man*, au-ke-wan-ze.  
au-ke-wan-ze-yug (old men).
- Old woman*, min-de-mo-ya.  
min-de-mo-ya-yug (old women).
- Reindeer*, au-tick.  
au-tick-wug (reindeers).
- Tongue*, o-ta-nau-newh (his tongue).  
nin-ta-nau-newh (my tongue).  
ke-ta-nau-newh (your tongue).  
o-ta-nau-ne-wun (tongues).  
o-ta-nau-ne-we-wun (their tongues).  
nin-ta-nau-ne-wing (in or on my tongue).

<i>Tongue</i> , ke ta-nau-ne-wing (in or on your tongue).	<i>Tooth</i> , ne-we-bid-ong (in or on my tooth).
o-ta-nau-ne-we-wong (in or on their tongues).	ke-we-bid-ong (in or on your tooth).
<i>Tooth</i> , we-bid (his tooth).	o-we-bid-au-wong (in or on their teeth).
ne-we-bid (my tooth).	<i>Widow</i> , she-gau e-qua.
ke-we-bid (your tooth).	<i>Widower</i> , she-gau we-ne-ne.
we-bid-un (teeth).	<i>Woman</i> , e-qua.
o - we - bid - dau - won (their teeth).	e-qua-wug (women).

The words in the above vocabulary were syllabified by Mr. Salt in order to afford opportunity for ascertaining how the problem of syllabification presented itself to the Indian mind. The writer's own experience has been that there can be drawn no very fixed lines, for the consonant which closes a syllable at one time may a short time afterwards be found connected with the next following syllable. The rule assumed by some authorities that syllables should, as far as possible, close with a vowel does not hold in the Algonkian tongues, for in Mississaga the termination of a syllable in a consonant is very frequent, as may be seen from the vocabulary now under consideration. There seems to be considerable variation in Mr. Salt's syllabification, a fact which goes to support the writer's personal experience.

There are several interesting points to be noticed in the list of words given above. The name *au-tick*, given to the reindeer, is known by tradition only, as that animal is unknown in the region where the Mississagas reside at present. Now the name is transferred to the "cow" or "ox," probably from the resemblance of the hoofs. To the same animals the name *be-she-ke* (properly, "buffalo") is given, the male and female being distinguished as *au-yau-ba be-she-ke* and *noon-sha be-she-ke*. As a result, probably, of the transference of this name to the domestic cow, the "buffalo" is called by another name, being differentiated as *puu-quooh be-she-ke*, or the "wild cow," "the cow of the woods."

It is an interesting fact that the Lenapé *mos* (which signified "elk, cow,") is by the Canadian Delawares of to-day applied only to the deer and the elk.

The letters in the words given by Mr. Salt have their English sounds as written by Mr. Salt.

To further illustrate the Mississaga dialect of Mr. Salt the following brief legend, furnished by him, may be cited :

A STORY OF THE MAMAGWASEWUG OR FAERIES (REFERRING TO A ROCK NEAR SHAWANAGA BAY).

Pauketaubewod Anneshenabag okematusenauwon kekooyun ke-e-she-numackegawug kemodemindwau. Wekekanemauwod dush, chebwau-

waubung ke-e-naukoshewawug ewede pauketaubauning okewaubumawon dush akomonojin wauyaubumegowod dush kemaunjekoshewawun, aupe dush ademuwawod kennuwatauwun wekaunuwaubumegosigwan. Pashig dush ke-e-kedowun kaunonod wejikewayun. Nukenau tautaukekwanin keen oshannau nuwuch Anneshinaubang kedeshenaugooz. Okewaubumawon emau odusene jemaunening kekooyun peendonug aubenid, medush ke-e nauwod, kagomenauwau kemoodemishshekongan, kekonjwabenuwawuwod odusenejemaunene. Okewaubumawon dush enewh maushushanejin enenewun peendegakwaushewanid ausumaubik. Medush ewh Mamagwasewaubecong.

"At a certain time some Indians suspected that some one was stealing fish out of their nets. Resolved to see who it was, they started before daylight to visit their nets. They saw parties in a canoe taking fish out of their net. The Indians chased them and overtook them, and held their canoe, which was of stone. The Indians asked them why they were stealing the fish out of their net. The strangers kept holding their heads down, covering their faces with their hands. At last one of them spoke and said to one of his companions: 'You look up and answer, for you look more like an Indian than the rest of us.' The Indians knew that the strangers in the stone canoe were the beings whom they call *Mamagwasewug*. The Indians pushed off the stone canoe, saying, 'Don't steal any more of our fish.' The Mamagwasewug paddled their canoe into a high precipitous rock. This region [near Shawanaga Bay] is called Mamagwasewaubecong." ("the place of the Faeries.")

For other specimens of modern Mississaga, reference may be had to the works of Playter, Jones, and McLean, which are cited in the bibliography appended to this essay.

Mrs. Moodie, in her very interesting book, *Roughing It in the Bush*, has recorded a few words of the Indians of Mud and Rice Lakes (pp. 307, 311):

- Annonk, a star (name given to Mrs. Moodie's child Addie).  
 Chécharm, to sneeze.  
 Metig, a stick (name given to a white settler of slender build).  
 Muckakee, a bullfrog (name given to a fat and pompous white settler).  
 Nogesigook, the northern lights (name given to Mrs. Moodie's daughter Katie).  
 Nonocosiqui, a humming-bird (name given to Mrs. Moodie).  
 Sachabò, cross-eye (name given to a woman with a "squint").  
 Segoskee, rising sun (name given to a red-faced young man).  
 Too-me-duh, to churn.

Mrs. Moodie notes the fact (p. 294) that "John of Rice Lake, a very sensible, middle aged Indian, was conversing with me about the language and the difficulty he found in understanding the books written in Indian for their use." This is not surprising when we consider the difficulties of conveying to the mind of the Indian, in his own language,

the peculiar modes of thought of the Bible and other religious books. Besides this the Rev. Peter Jones, to whom very many of the translations are wholly or in part due, himself confesses that "having spoken the English language now for some time, I found I had lost my former fluency in my own native tongue" (*Journal*, p. 219).

Schoolcraft, referring to Rev. Peter Jones' translation of the first Book of Genesis, published in 1835, says (*Archives of Aborig. Knowledge*, iv, p. 531):

"The idiom of the Mississauga form of the Chippewa, which is employed throughout the translation, is perceptibly different from the more rigid intonation and form of the vowel sounds as heard in the region of Lake Superior; but the language is literally the same and is well understood by these northern bands." As an example, he cites Mississauga *munedoo* = northern *mouedo*.

Sir Daniel Wilson, in his *Prehistoric Man* (3d ed., ii, p. 369), gives a useful list of "specimens of Indian onomatopœia," which "have been noted down chiefly from the lips of Indians speaking the closely allied Chippewa, Odawah and Mississaga dialects of the Algonquin tongue."

The examination of all accessible modern Mississaga material leads to the conclusion that the language of the Mississagas is radically the same as that of the Otcépwē and Nipissings, and has certain peculiarities, local, perhaps, which differentiate it slightly from both of these. On the whole, it would seem to be more closely akin to the dialect of Cuoq's Nipissing than to that of Baraga's Otcépwē.

The short comparative vocabulary has been compiled in order to show, approximately, the position of the language of the Mississagas amongst the Algonkian tongues. All evidence shows it to be almost identical with the Nipissing and Otcépwē, but it possesses a number of words peculiar to itself. It also has many words which seem nearest to the Cree in form, while others resemble most the Lenâpē.



ENGLISH.	BRIGGS'S MISSISSAUGA (1858-9).	COOGE'S MISSISSAUGA (1880).	BARBAGA'S OJIBWE (1850).	WILSON'S OJIBWE WAY (1871).	L'AMORRE'S OJIBWE (1876).	TIN'S BLACKFOOT (1889).	BRITTON AND ANTHONY'S ALENAGE (1849).	HARD'S MICHIGAN OJIBWE (VOL. V, 1883).	BLUET'S NATIVE OJIBWE (VOL. I, ANNE 1690).
Mountain,	wadim,	wadaw,	wadjaw,	wadji-wi,	mouswa,	mis-tok'-ki,	tookn (last night),	cumdm,	wudchun,
Night,	dawidj,	fidjak,	fidjak,	toekno,	thaskaw,	ko-ki,	tookn,	dep-kuik,	makkon,
No. Ind.	kwawin, ka,	ka, kawin,	ka : kawin,	ka : kahwoon,	namu,	sa : mi-mi-e,	matia,	no-awalch,	matta,
Red,	kakak,	kakoko,	kakoko,	kookookuloo,	hottaw,	gokhoos,	gokhoos,	cuorogawes,	kookoolah,
Porcupine,	owagan,	owagan,	owagan,	owagan,	owagan,	ka-tis-ka,	hooakau,	tinokun,	
Rabbit,	kaak,	kaak,	kaak,	kaak,	kaak,	ga-ek-sa-tu,			
River,	wapoz,	wapoz,	waboz,	waboz,	waboz,	ma-wk'-shu-m,			
Red,	miskwa,	miskwa,	miskwa,	miskwa,	miskwa,	ma-wk'-sa-tu,			
Shoek,	sipi,	sipi,	sipi,	sipi,	sipi,	ma-wk'-sa-tu,			
Snake,	mokeseh,	mokeseh,	mokeseh,	mokeseh,	mokeseh,	ma-wk'-sa-tu,			
Skunk,	ekak,	ekak,	ekak,	ekak,	ekak,	ma-wk'-sa-tu,			
Snow,	kiu'pik,	kiu'pik,	kiu'pik,	kiu'pik,	kiu'pik,	ma-wk'-sa-tu,			
Stone,	kun,	kun,	kun,	kun,	kun,	ma-wk'-sa-tu,			
Sun,	assi'd,	assi'd,	assi'd,	assi'd,	assi'd,	ma-wk'-sa-tu,			
	kizis,	kizis,	kizis,	kizis,	kizis,	ma-wk'-sa-tu,			
						ma-wk'-sa-tu,			
Swamp,	misk-ker,	misk-ker,	misk-ker,	misk-ker,	misk-ker,	ma-wk'-sa-tu,			
Tobacco,	se'me,	se'me,	se'me,	se'me,	se'me,	ma-wk'-sa-tu,			
Tree,	atpis,	atpis,	atpis,	atpis,	atpis,	ma-wk'-sa-tu,			
Water,	mijig-en,	mijig-en,	mijig-en,	mijig-en,	mijig-en,	ma-wk'-sa-tu,			
Winger,	mijig-en,	mijig-en,	mijig-en,	mijig-en,	mijig-en,	ma-wk'-sa-tu,			
Wolf,	mijig-en,	mijig-en,	mijig-en,	mijig-en,	mijig-en,	ma-wk'-sa-tu,			
Yonah,	day'i,	day'i,	day'i,	day'i,	day'i,	ma-wk'-sa-tu,			
You,	pe'elk,	pe'elk,	pe'elk,	pe'elk,	pe'elk,	ma-wk'-sa-tu,			
1,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			
2,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			
3,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			
4,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			
5,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			
6,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			
7,	uic,	uic,	uic,	uic,	uic,	ma-wk'-sa-tu,			

Other than a few proper names scattered here and there in the old records of colonial New York and Canada, the first linguistic material of the Mississagas is the list of words of the "Messissauger," published in 1797 by Benjamin Smith Barton in his *New Views* (pp. 1-80), and reprinted by Allen (1856), Pickering-Say (1823-1833), Adeling-Vater (1806-1817), Gallatin (1836). This short list has continued to be the only vocabulary of the Indians calling themselves "Mississagas" known to the student of the Algonkian tongues until the discovery of the Toronto manuscript and the procuring by the writer of the vocabulary now published by him.

In the introduction to his "Synopsis" Gallatin remarks: "Although it may be presumed that the Mississagues did not, in that respect, differ materially from the other northern Algonkians (a question which Smith Barton's short vocabulary does not enable us absolutely to decide), they appear to have (probably on account of their geographical position) pursued a different policy, and separated their cause from that of their kindred tribes" (*Arch. Amer.*, ii, p. 30).

Following are the words given by Barton (according to *Arch. Amer.*, ii, p. 375):

Belly (my),	neemooteh.	I,	nindoh.
Bread,	beequaussekun.	Land,	hockie.
Daughter		Ma ,	sinneeh.
(my),	neetauniss.	Moon,	lenaupe-keeshoo.
Dog,	nannemoosh.	Mother [my,	
Eye,	wuskink.	thymother],	kukkis.
Father (my),	nosan.	Son (my),	neetauniss.
Fire,	scutteh.	Star,	minnato.
Flesh,	wigoussah.	Sun,	keeshoo.
God.	mungo minnato.	Water,	nippee.
Hand (my),	nochkiss.	Wood [my],	netaukun.

Some of these words are worth discussing a little. The radical of *neemooteh* (my belly) does not agree with the *onseat* of the Toronto MS. or the *nimissad* (my belly) of Baraga's Otcépwé, the Nipissing *nimissat*, but is rather identical with the Cree *matay* (ventre). *Nochkiss* (my hand) most resembles the Lenapé *nachk* (my hand). The word for "mother" finds its cognate in the Otcépwé *kingashi* (Wilson, *kegúshic*, thy mother), Modern Lenape *g'ichk* (my mother), Lenapé *gahoccs*, *guka* (mamama). The words for "wood" (*netaukun*) and for "star" (*minnato*) are peculiar. The "wood" may mean "forest," in which case rapprochement with the Lenapé *tekene* (woods, an uninhabited place); if it mean "wood" in the other sense it is no doubt the same as Lenapé *tachun* (wood, piece of wood), with a pronominal prefix of the first person. *Minnato* seems to mean "spirit;" the word for "God," *mungo minnato* = "great spirit;" *mungo* is cognate with the Nipissing radical *mung-*, "great," and *minnato* would seem to be the same as *manito*. The word for "moon" may signify "male sun," the first component being the same



as the Lenâpé *lenape*, "Indian, man." The words for "dog," "man" and "I" are probably misspelt, the *n-* of the first and the *-oh* of the third being added by mistake; the *s-* of the second should probably be an *l-*. The words for "bread, eye, father, flesh, land, daughter, son, sun, water" differ but slightly, when we consider the imperfect orthography, from the corresponding terms in the Toronto MS. and the Skûngog vocabulary.

The words as given Smith Barton himself are as follows :

God,	mungo-minnato.	Eye,	wuskink.
Father,	nosau.	Hand,	noch-kiss.
Mother,	kukkis.	Belly,	nee-moo-tee (my belly).
Son,	neechaunis (my son).		
Daughter,	neetaunis (my daughter).	Flesh,	wiyoussah, wyyoussah.
Fire,	scuttaw, scut-teh, scoot-teh.	Sun,	keeshoo.
Dog,	nanne-moosh.	Moon,	lenaupe-keeshoo.
Bread,	beequassekun.	Star,	minnato-wóccón.
I,	nindoh.	Earth, } Land, }	nindoh-hockee.
Man,	linnech.	Wood,	netaukun.

Regarding the Mississagas and their language he makes the following remarks :

"The Messissaugers, or Messasagues, are a most dirty race of Indians residing about Lakes Huron and Superior" (*New Views*, first ed., Philadelphia, 1797, p. xxxiii; 2d ed., Philadelphia, 1798, p. xxxiii).

"The language of these Indians is undoubtedly very nearly allied to that of the Chippewas, Naticks and others at the head of my larger lists. But it contains words in the languages of some of the southern tribes also" (*New Views*, 2d ed., Philadelphia, 1798, App., p. 4).

A most important monument of Mississaga linguistics is the French-Indian manuscript preserved in the Public Library of the city of Toronto, a fitting resting place for it, since the site of the Queen City was once covered by the wigwams of the people whose speech it records. Saving the vocabulary of Carver, this is the earliest linguistic material of any consequence in the dialects of the western Algonkian tribes of Canada. The manuscript (which came into the possession of the Library by the gift of Mr. Fulton St. George, whose father, a French Royalist and one of the early settlers in the region of York, was at one time engaged in the fur trade and had occasion to travel frequently between York and Lake Simcoe) is written on loose sheets (pp. 52, 8vo) which were afterwards sewn together. Several of the pages contain notes of the sale of goods, prices of furs, etc., and the whole tenor of the vocabulary leads one to believe that it was the work of a trader. Curiously enough, religious terms are wanting, while other categories of words to be expected in a trader's notes are present. There are a number of dates written down in

the MS., the principal of which belong to the year 1801 (26 fév.; 10 février; 8, 22 janvier; 8 mars, etc.). For this and other reasons I am inclined to fix the date of the vocabulary at 1801 approximately (it may be earlier, possibly later). The linguistics of the MS. (which is French-Indian) consist of some 560 words (names of parts of the body, members of the family, natural phenomena and objects, animals, birds, insects, fishes, fruits, articles of food, dress, etc., implements and instruments), some 400 phrases and sentences, about a dozen names of men and women, besides half a dozen short songs. There can be no doubt but that the dialect of the manuscript is that of the Mississagas of the region between York and Lake Simcoe.

The importance of this manuscript for the purpose of determining the changes that have taken place in the language of the Mississagas in the course of nearly a century is obvious, and the writer has carefully examined it with that end in view. As regards the grammar, it may be said that, if any change at all has taken place, a comparison with the modern language, with Oteípwē and Nipissing fails to make it visible to any extent. A few examples will indicate this :

ENGLISH.	MISSISSAGA (1801).	BARAGA'S OTEÍPWĒ.
My father-in-law,	nissinis,	ninsiniss.
Thy father-in-law,	quisinis,	kinississ.
His father-in-law,	ousinissin,	osinissan.
My son-in-law,	niningouan,	niningwan.
Thy son-in-law,	quiningonan,	kiningwan.
His son-in-law,	oningouanan,	oningwanan.
Star,	ananque,	anâng.
Stars,	ananquaque,	anáugog.
I say,	nindiquit,	nind ikkit.
Thou sayest,	quitiquit,	kíd ikkit.
He says,	equito,	ikkító.
I am strong,	ní mascawieh,	nín mashkawis.
He is strong,	mascawisi,	mashkawissin.

The vocabulary, of course, is liable to show more changes than is the grammar. The loan-words which occur in the MS. are :

Owistioya,	blacksmith ;	from an Iroquois word.
Moouté,	bottle ;	from French <i>bouteille</i> .
Zaganassa,	Englishman ;	from French <i>anglais</i> (?).
Napané,	flour ;	from French <i>la farine</i> .
Cenipa,	ribbon ;	from French <i>du ruban</i> (?).

For these the Skūgog Mississagas still say : *ōwētō'āyā*, *ōmā'e' āgēnōr*, *nā'pani*, *sēnāpen*, and the Oteípwē and Nipissing words correspond.

The significations of the great bulk of the vocabulary have remained the same, but a few changes are noticeable. *Wī'bimin*, which in the MS. of 1801 means "peach," is used at Skūgog in the sense of "apple."

Some words are rendered quite differently in the Toronto MS. and in the Skūgog vocabulary, but the absence of the corresponding words (which probably existed) is easily explained. Examples of this are the following :

ENGLISH.	TORONTO MS., 1801.	SKŪGOG MISSISSAGA, 1888-9.
Apple,	missimio (big fruit),	wā'bimin (white fruit).
Ash,	annimis (species ?),	wisā'gek (black ash).
Button,	cascaougacoican,	bétn (English button).
Cherry,	teiscaouémen,	okwā'min.
Sarsaparilla,	wabazasque,	ōkā'dék (leg-root).

Some words appear in a somewhat different form in the two vocabularies, *e. g.* :

ENGLISH.	TORONTO MS., 1801.	SKŪGOG MISSISSAGA.
Father (my),	nousec,	nōs.
Fire,	seouté,	īskitū'k.
Frenchman,	whéntigous,	wāmītigū'ci.
Herring,	kéaoutis,	ōkē'wis.
Horse,	pesicocouci,	papádjikōgécī.
Thread,	asecabet,	sāseDeb, etc.

These, however, are all susceptible of ready explanation. The word *papoux* (enild), which appears in the Toronto MS., is not current at Skūgog, and the same may be said of a few other words, as can be seen from the vocabularies.

Regarding phonetics not much can be said, on account of the uncertainty which attaches itself to the reading of many words in the MS., and by reason of the fact that the recorder did not spell the same word always alike, even when there could be no doubt of its being identically the same. It is worthy of note, however, that the letter *r* occurs several times in the words *esquar* (wife), *paraguan* (hen), etc., though it is possible the *r* in the latter word was miswritten for a *e*.

On the whole, the changes that have taken place in the language of the Mississagas since 1801 cannot be called extensive, and are nearly all in the line of the dropping of one term of two which formerly both existed. The annexed list of words has been extracted from the Toronto MS. for the sake of facilitating comparison.

VOCABULARY OF THE MISSISSAGAS OF THE REGION BETWEEN YORK  
(TORONTO) AND LAKE SIMCOE (FROM THE MANUSCRIPT IN  
THE PUBLIC LIBRARY, TORONTO. DATE, CIRCA 1801).

<i>Again</i> , minoua.	<i>Autumn</i> , tacouacongue (l'automne dernière).
<i>Angry</i> , nimiscatis.	<i>Back</i> , oupicouan.
<i>Apple</i> , missimin.	<i>Bad</i> , manandate (il est mauvais).
<i>Arm</i> , amic.	<i>Bag</i> , masquimoute (sac).
<i>Ash</i> , annimis (frêne).	

- Ball*, anouen (balle).  
*Barrel*, macoussac.  
*Bass*, achigane.  
*Basswood*, wicopimis (tilleul).  
*Bead*, manitominis.  
*Bear*, maquac.  
*Beaver*, amic.  
*Beech*, nzaouémis.  
*Birch*, ouïgouasguémaï (bouleau).  
*Black*, macateoua.  
*Blacksmith*, ouïstoïya.  
*Blanket*, wapayam.  
*Blood*, miscuit.  
*Blue*, jauouscoua.  
*Blueberries*, minén (bleu).  
*Boat*, tseliman.  
*Body*, ouiyaw.  
*Bottle*, moouté.  
*Box*, macac.  
*Bread*, conasciean.  
*Brother*, nindaonema (mon frère).  
*Brother-in-law (my)*, nita.  
*Butterfly*, neménguan.  
*Buttons*, cascawgzaeioican.  
*Cat*, cazaguez.  
*Cedar*, quisig.  
*Cherry*, teïscawouémin.  
*Chief*, oquima.  
*Child*, papous ; abinouehé.  
*Chin*, outamicane.  
*Clam*, eissens.  
*Cloth*, miscouégan (drap rouge).  
*Cloud*, anacouat.  
*Cold*, quilini.  
*Come*, ondaee.  
*Corn*, mindamin.  
*Corn soup*, mindaminabo.  
*Cranberry*, masquigulmin (atocca).  
*Crane*, atchtchac.  
*Crone*, andèc.  
*Daughter*, nindanis (ma fille).  
*Day*, gotogom (un jour).  
*Deer*, wawasgué.  
*Demon*, manitcu.  
*Die*, nipan (mort).  
*Drink*, mimicoua (boire).  
*Drum*, téouéfgan (tambour).  
*Duck*, chiehip.  
*Eagle*, miguissi.  
*Earrings*, nabieebison.  
*Ears*, outaouac.  
*Eat*, ou' iné (manger).  
*Eel*, pin. sic.  
*Eggs*, wawane.  
*Elk*, michiouén (original).  
*Elm*, anipe.  
*Englishman*, zaganassa.  
*Enough*, miminique.  
*Eyes*, ousquinzie (yeux et visage).  
*Face*, ousquinzie.  
*Father (my)*, nouscé.  
*Father-in-law (my)*, nis-inis.  
*Feather*, migouane.  
*File*, cepauzican.  
*Fire*, scouté.  
*Fisher*, odzie (pêcheur).  
*Flour*, napané.  
*Foot*, ozita.  
*Formerly*, menouizac.  
*Fox*, wagous.  
*Frenchman*, whéntigous.  
*Friend*, nidzi (mon ami).  
*Frying pan*, saseecocouan.  
*Girl*, quicang.  
*Give*, mississin manda (donne-moi cela).  
*Glad*, niminooéndan.  
*Go*, matchau (vas-t'en).  
*Goose*, pisiquissi (oie).  
*Goose (wild)*, nica (outarde).  
*Gooseberry*, chapomin.  
*Grape*, chaouémin.  
*Grease*, pimito.  
*Great*, quitchi.  
*Green*, jauouscoua.  
*Gun*, pasquesiecin.  
*Hair*, winissis (cheveux).  
*Hand*, oningi.  
*Hardwood*, manén (bois dur).  
*Hare*, wapous.  
*Handkerchief*, macata céniba (silk).  
*Hat*, tessewiwaquam.

- Head*, ousticouan.  
*Heart*, oté.  
*Heel*, olondain.  
*Heulock*, quakaquimé (emlot).  
*Hen*, paraguay.  
*Heron*, chaqui.  
*Herring*, kéiaouiss.  
*Horse*, pesicocouci.  
*Huckleberries*, minén (bleu).  
*I*, nin.  
*Is*, micouam.  
*Indian*, nissinabé.  
*Iron*, biomabic.  
*Kettle*, aquec.  
*Kill*, nissata (tuons-le).  
*Kuces*, ouquitte.  
*Knife*, mocomand.  
*Know*, nin quiquendan (je le sais).  
*Lake*, tehigamen.  
*Lough*, papá (il rit).  
*Leg*, oucate.  
*Little*, pangui (peu).  
*Looking glass*, wamouschagwan.  
*Loon*, manque.  
*Lynx*, pisciu (loup-cervier).  
*Man*, anini.  
*Map*, quiwendzi.  
*Many*, nipina.  
*Maple*, aminotic (érable).  
*Marten*, wabiscece.  
*Moccasins*, macasin.  
*Money*, jonia (argent).  
*Moon*, tibiouissés.  
*Morning*, teéba (matin).  
*Mother* (*my*), ninga.  
*Mother-in-law* (*my*), niscouissis.  
*Mouse*, wawapinotehin.  
*Mouth*, outou.  
*Muskrat*, ozasque.  
*Musquito*, saquina (maringouin).  
*Nail* (*finger*), ouscanje.  
*Neck*, ocouégan.  
*Needle*, cabonican.  
*Neer*, cauin.  
*Neuf*, osqui (il est neuf).  
*Nijüt*, tibiouat.
- No*, uot, cauin.  
*Noou*, nawque ; nawcoué.  
*Nose*, oudzac.  
*Nut*, pacanéns.  
*Oak*, mitigomis.  
*Otter*, niquie.  
*Owl*, coucoucouou.  
*Ox*, pisiqui.  
*Paper*, massénican.  
*Partridge*, piné.  
*Peach*, wabimin.  
*Pepper*, wassaganje.  
*Pika*, quinnonzé.  
*Pine*, singuac.  
*Pipe*, douacan.  
*Plum*, paguéissane.  
*Porcupine*, cake.  
*Potato*, opin.  
*Pumpkin*, coussimane.  
*Queen*, oukimacoué.  
*Raccoon*, aseeban (chat sauvage).  
*Rain*, quimicouan.  
*Rattlesnake*, sissigua.  
*Raven*, cacouessin.  
*Razor*, casquipatchigan.  
*Red*, miscouat.  
*Redwood*, miscouabimnis (bois rouge).  
*Ribbon*, cénipan.  
*Ring* (*finger*), tatebini jibissouen.  
*River*, chipi.  
*Road*, mican.  
*Salt*, sioutagan.  
*Salmon*, azaouamec.  
*Sarsaparilla*, wabazasque.  
*Sassafras*, menagacomis.  
*Sea*, canquitchicamen.  
*Sheep*, manitanis.  
*Shirt*, papacooyam.  
*Shoe*, macasin.  
*Shot*, shissibanouen (*i. e.*, "duck-balls").  
*Shoulders*, timingant.  
*Silver*, jonia (argent).  
*Sister*, quitaouéna (ta sœur).  
*Sky*, guisie.  
*Sleep*, ouipéma (coucher ensemble).

<i>Small</i> , cassen (il est petit).	<i>Trout</i> , namengoussé.
<i>Snake</i> , quinapie.	<i>Turkey</i> , mississi.
<i>Snow</i> , coune ; acoune.	<i>Turnip</i> , tehies.
<i>Snow (v.)</i> , soguïpo (il neige).	<i>Ugly</i> , ozam manatisci (trop laid).
<i>Snowshoe</i> , acam (raquette).	<i>Warm</i> , quisale (il fait chaud).
<i>Soldier</i> , osimaganis.	<i>Water</i> , nipi.
<i>Sou (my)</i> , ninguis.	<i>Wasel</i> , jingous (belette).
<i>Son-in-law (my)</i> , ninninguan.	<i>What?</i> wénen?
<i>Spoon</i> , miqtan.	<i>Whale</i> , wabamee (baleine).
<i>Spring</i> , minoqamongue (le printemps dernier).	<i>Where</i> , anapi.
<i>Squirrel</i> , atchitamou.	<i>Whisky</i> , scoutéouabo.
<i>Star</i> , ananque.	<i>White</i> , wabisea.
<i>Stone</i> , accen.	<i>White-fish</i> , ticamee.
<i>Strawberry</i> , outaymin.	<i>Wife</i> , esquar.
<i>Sturgeon</i> , némic.	<i>Wild goose</i> , nica (outarde).
<i>Teacher</i> , namépin (carpe).	<i>Wind</i> , nououtin.
<i>Sugar</i> , sinsibacoué.	<i>Wind (east)</i> , wabanon.
<i>Summer</i> , awasch nipinongue (l'été dernière).	<i>Wind (west)</i> , naouich.
<i>Sun</i> , guisiqui ; guississe.	<i>Wind (north)</i> , quiouéting.
<i>Teeth</i> , wipit.	<i>Wind (south)</i> , tchaouénon.
<i>That</i> , mанда.	<i>Window</i> , waschetchican.
<i>Thread</i> , ascebabet.	<i>Winter</i> , pipon.
<i>Toad</i> , omagaqui.	<i>Winter</i> , wespiponongue (l'hiver dernier).
<i>Tobacco</i> , céma.	<i>Wolf</i> , maingan.
<i>To-day</i> , nongom.	<i>Woman</i> , icoué ; esquar.
<i>To-morrow</i> , waban.	<i>Year</i> , ningopipon ( <i>i. e.</i> , "a winter").
<i>Tonque</i> , dénanisa.	<i>Yellow</i> , ozaoma.
<i>Totem</i> , totaim.	<i>Yes</i> , hé.
<i>Town</i> , oouténaw.	<i>Yesterday</i> , petcinago.
<i>Trap</i> , tessonagan.	<i>You</i> , quin.

The following proper names occur in the MS. :

- Dasiganise, a woman's name.
- Sissagua (rattlesnake), a woman's name.
- Nipinauquee, father of Sissiqua.
- Masqueigone, probably a man's name.
- Wabakima, probably a man's name.
- Nisguiouteche, probably a man's name.
- Nipinanacouat (summer cloud), probably a man's name.
- Mematasse, probably a man's name.
- Ma-vitouen, probably a man's name.
- Guisiguapi, man's name.
- Quinabic (snake), son of the former.
- Eissens (clam), man's name.
- Chicouessee, (?).
- Quequecons, (?).

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